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The Ahmadiyya

Gazette

Musleh Mau'ood Edition

USA

Musleh Mau,ood Hadhrat Mirza Bashiruddin Mahmood Ahmad
Khalifatul Masih II (Radhiallahuanhu)

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Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allah hu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala (Holy and Exalted)

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Table of Contents

4 Al-Qur'an

4 Al-Hadith

5 So Said the Promised Messiah[as]

6 The Background of the Musleh Mau'ood[ra] Prophecy

8 Address by Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad[ra] After Being Elected Second Khalifa of the Jama'at Ahmadiyya

10 The Claim of Hadhrat Musleh Mau'ood[ra] in His Own Words

11 Hadhrat Musleh Mau'ood[ra] : In the Eyes of Hadhrat Chaudhry Zafrulla Khan[ra]

20 Friday Sermon of Hadhrat Khalifatul Masih V[aba]

22 The Liberator of Captives

28 Concerning Confucius[as]

38 Waqfe Arzi Scheme

39 Books Available at the National Headquarters

40 Hadhrat Mian Muhammad Deen[ra]

Al-Qur'an

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِىَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ0

O Ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off *all* business. That is better for you, if you only knew. (62:10)

Al-Hadith

عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِىَ اللّٰهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: لَا يَغْتَسِلُ رَجُلٌ يَوْمُ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنَ الطُّهْرِ وَيُدَهِّنُ مِنْ دُهْنِهِ أَوْ يَمَسُّ مِنْ طِيْبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّىْ مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ اِذَاتَكَلَّمَ الْاِمَامُ اِلَّا غُفِرَلَهُ مَا بَيْنَهُ وَ بَيْنَ الْجُمُعَةِ الْاُخْرَى -

Salman Farisi[ra] relates that the Holy Prophet[saw] said: "He who takes a bath on Friday, uses perfume, comes to Friday Service and does not intrude between two persons already seated, offers the Prayers and listens quietly when the Imām stands up for sermon, will have his sins forgiven between that Friday and the next."

(Bukhari)

عَنْ جَابِرِبْنِ عَبْدِ اللّٰهِ رَضِىَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ ﷺ مَنْ تَرَكَ الْجُمُعَةِ ثَلَاثًا مِنْ غَيْرِ ضُرُوْرَةٍ طَبَعَ اللّٰهُ عَلٰى قَلْبِهٖ -

Ḥadrat Jabir ibn 'Abdullah[ra] narrates that the Holy Prophet[saw] stated: 'Anyone who misses three consecutive Friday Prayers without a genuine reason, God Almighty puts a seal on that person's heart.'

(Sunun ibni Majah)

Sacred Sayings of the Promised Messiah (as)

The Great Prophecy of Musleh Mau'ood

Following is the prophecy given by God Almighty to the Promised Messiah[as] commonly known as the Prophecy of Musleh Mau'ood, regarding an illustrious son with many wonderful qualities which were fulfilled in the person of Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad[ra], who later became the second Khalifa of the Jama'at Ahmadiyya.

In the announcement of February 20, 1886, the Promised Messiah[as] says:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (Glory be to Him and exalted be His name), has vouchsafed to me the following revelation:

I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey (of *Hoshiarpur* and *Ludhiana*). A sign of power, mercy, and nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O Victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that they may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one[saw] may be confronted with a clear sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou will receive a bright youth who will be of thy seed and will be of the progeny. A handsome and pure boy will come as your guest. His name is Emanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy spirit. He is the Word of Allah for Allah's mercy and honor have equipped him with the Word of Majesty.

He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday, a blessed Monday. Son, delight of heart, مَظْهَرُ الْاَوَّلِ وَالْاٰخِرِ مَظْهَرُ الْحَقِّ وَالْعَلَآءِ كَاَنَّ اللّٰهَ نَزَلَ مِنَ السَّمَآءِ

high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold, a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed." وَكَانَ اَمْرًا مَّقْضِيًّا *(19:22)*

(English translation by Chaudhary Zafrulla Khan[ra])

THE BACKGROUND OF THE MUSLEH MAU'OOD PROPHECY

In 1885, some Hindus of Qadian wrote a letter to Hadhrat Mirza Ghulam Ahmad[as], asking for a sign to be shown to them within a year, between September 1885 and September 1886. He replied to their letter in the affirmative. This correspondence was also published in the form of a notice by Lala Shrampat Rai of Qadian, a member of the *Arya Samaj*. There is a record of all of this in *Roohani Khaza'in. Majmua Ishtiharat,* Vol. 1, pp. 91-96.

Hadhrat Ahmad[as] undertook to spend 40 days in a solitary retreat in January 1886 in *Hoshiarpur*, spending all his time in Divine worship and supplication. Whatever Divine revelations or signs he would receive would be an answer to the demand for a sign by the Hindus of Qadian.

At the end of this period of solitary retreat, he published a handbill on February 20, 1886 from *Hoshiarpur*, detailing a revelation from God in the form of a prophecy.

This announcement of February 20, 1886 was also published in the newspaper *Riaz-e-Hind, Amritsar,* on March 1, 1886. The entire material published in this newspaper is recorded in *Roohani Khaza'in: Majmu'a Ishtiharat,* Vol 1, pp. 97-103.

It is interesting to note that when Lekh Ram, the *Arya Samaj* leader, received this prophecy, he ventured to publish a counter prophecy. The details of these developments are a topic in themselves and will not be dealt with here. It may be noted here that the contest of *Arya Samaj* with Hadhrat Mirza Ghulam Ahmad[as] was at its height in those days and resulted in books written by him, addressing *Arya Samaj*, e.g., *Surma Chishm Arya* and *Shahna-i-Haq.*

God bestowed a son to Hadhrat Ahmad[as] on January 12, 1889. He was named Mahmood. In the announcement of 1886, the Promised Son was predicted to be born within NINE YEARS. He was in fact born within THREE YEARS, thus nullifying any criticism by Ahmad's[as] opponents that nine years was too long a time. The full name of the son was Mirza Bashir-ud-Din Mahmood Ahmad.

It is noteworthy that all these events took place before Hadhrat Mirza Ghulam Ahmad[as] laid the foundations of the Ahmadiyya Muslim Community, before he took a *Bai'at* (initiation) of even the first devotee. The first *Bai'at* was taken on March 23, 1889 when Hadhrat Mirza Mahmood Ahmad was already a few weeks old.

Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad[ra] was of frail health in his early age and had a severe problem with his eyes. Because of this problem, he did not make much progress in his schooling and was unable to complete his high school He was asked by his father, the Promised

Messiah[as], to learn the Qur'an and Hadith from Hadhrat Maulana Noorud-Din[ra], the devotee who was the first to take the oath of initiation on March 23, 1889.

On the demise of the Promised Messiah[as] in May, 1908, Hadhrat Maulana Noorud Din[ra] was elected as the Khalifatul Masih I. Hadhrat Mirza Mahmood Ahmad[ra] was 19 years old at that time. He took an ever increasing role in the affairs of the Community but was always intensely loyal to the Khalifatul Masih I[ra].

On the demise of the Khalifatul Masih I[ra] in 1914, Hadhrat Mirza Mahmood Ahmad[ra] was elected the Khalifatul Masih II. By worldly standards, he was not a well educated person. There were some highly educated persons in the Community. One such member, Maulana Muhammad Ali, who had a Master's degree (a rare thing in those days in India) thought that he was much more qualified and should be entrusted with running the affairs of the Community.

The high school dropout who was elected as the Head of the Ahmadiyya Community, turned out to be a man full of wisdom and knowledge. He fulfilled all the predictions in the prophecy of the Promised Son made in 1886. His writings are treasures of knowledge. More notable, however, are his lectures, sermons and other discourses.

The Promised Messiah[as] wrote so many books in his lifetime that he became the KING OF THE PEN. The Khalifatul Masih II[ra], the Promised Son, gave so many speeches, and all full of knowledge, that he became the KING OF ORATION.

From a small community primarily found in India, the Ahmadiyya Movement grew, under his able leadership, and was established in many countries around the world. For this endeavor of international propagation, he initiated a new scheme in 1934, the *Tehrik-e-Jadid.* This exhorts members to live a simple life, shun luxuries, and contribute in a special fund earmarked for the spread of Ahmadiyyat around the world.

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HADHRAT MUSLEH MAU'OOD[ra]

Hadhrat Musleh Mau'ood[ra] was a genius and possessed a dynamic personality. He was the image of his great father. His period of *Khilafat* lasted 52 years. This became the glorious period in the history of the *Jama'at.* Membership increased vastly, numerous missions and mosques were established in various foreign countries with his efforts and administrative ability. When storms of persecution arose as a result of bigotry and fanaticism, his forbearance and prayers steered the community out of dangers.

He fulfilled every aspect of the great prophecy by the Promised Messiah and Mahdi[as]. How could one have predicted about such a son without knowledge from God? Even when a son was born how could one have known that he will reach adulthood in a land of epidemics and fanatics and that he will possess so many great qualities and achieve so much success. Fulfillment of this prophecy is an irrefutable proof of the truth of the Promised Messiah and Mahdi[as].

Welcome to Ahmadiyyat, the True Islam

Address by Hadhrat Mirza Bashir-ud-Din Mahmood Ahmad[ra] After Being Elected Second Khalifa of Jama'at Ahmadiyya

Following is the first address by Syedna Hadrat Mirza Bashir-ud-Din Mahmood Ahmad[ra] afier being elected as the second Khalifa in a storm raised against Khilafat by its opponents.

My dear brothers!

I believe and believe it firmly that God Almighty is One and He has no partner. Dear ones! Again I believe that Hadhrat Muhammad[saw] is the Messenger of Allah and the seal of Prophets. Now no one can come who can revoke even a little from the *Shariah* granted to him. Dear ones! My beloved master, *Syed al-Ambia* is that magnificent person whose perfect obedience and loyalty can lift one to the status of prophethood. I tell you the truth that it is only the Holy Prophet[saw] who is the Prophet of such grandeur and magnificence that his true obedience can make him a Prophet.

This is my *eemaan (Faith)* and I say with complete certainty that the Holy Qur'an is that lovely book which was revealed to the Holy Prophet and he is the *Khaatam al-kutab* and *Khaatam-i-Shariah.* Again, I firmly believe that the Promised Messiah[as] was the Prophet who has been mentioned in the Book of *Hadith* compiled by Imam Muslim. Similarly, Imam Bukhari has also mentioned about him in his Hadith book, *Sahih Bukhari.*

Once again, I say that no portion of Islamic *Shariah* can be revoked. Follow in the footsteps of the *Sahaba*[ra] of the Holy Prophet. They were the fruit of the prayers of the Holy Prophet[saw] and models of his extensive training.

After the sad demise of the Holy Prophet[saw], the second gathering was for the establishment of the Institution of true and blessed *Khilafat-i-Rashida.* Go through the history of Islam very carefully, and you will find that the advancement and progress made during *Khilafat-i-Rashida* went on shrinking after this *Khilafat* was transformed into hereditary monarchy. Whatever is the condition of Islam now, is right before your own eyes.

After thirteen hundred years, Allah has sent the Promised Messiah[as] according to the promises of the Holy Prophet (peace and blessings of Allah be upon him) on the same *Minhaj-i-Nabuwwat* (pattern of prophethood). After his death, the same *Khilafat-i-Rashida* has commenced once again. May Allah grant Hadhrat Maulana Nuruddin, Khalifatul Masih I[ra], a very high status in heaven and may Allah shower billions of blessings and graces on him.

His heart was full to the brim with the love of the Holy Prophet[saw] and with the love of the Promised Messiah[as] and this love flowed in his very blood-stream. May Allah raise him in heaven in the company of these blessed souls whom he loved with his heart and soul.

He was the first *Khalifa* of this Movement. We all had pledged allegiance at his hand with this very creed. Therefore, as long as this Movement lives, Islam will go on making progress both materially and spiritually.

I tell you the truth that I have a fear in my heart. I find myself a very weak person. It is written in the *Hadith* not to burden your slave with the task which he is unable to do.

You have tried to make me a slave. Therefore, you do not burden me with the task, which I am not capable of. I am a weak person and sinful. How can I claim that I shall be able to lead the world spiritually and spread truth and veracity. We are small in number and the enemies of Islam are far more than us. But our entire trust is on the mercy, compassion and grace of Allah the Almighty.

Now, when you have put this burden on my shoulders, listen that you are to help me discharge my duties. It can be done in this way that you beg Almighty Allah to help you in this task. Be obedient if I ask you to obey Allah and seek His pleasure, and follow me. I am a human being and a weak human. If I commit faults, you look the other way. I bear Allah as my witness that if you will commit faults, I shall also forgive and look the other way.

Our joint work is to make this Movement flourish and successful and practically bring about the aims and objects of this Movement. Now, when you have established a bond with me, make it a success with your loyalty. I shall look the other way of your shortcomings and you also do the same with me. You will have to obey me in all the affairs of virtue. I once again say, and say again not to disobey me in *amr bil ma'roof* If you will obey me and remain loyal and strengthen this pledge, then remember that Allah will come to help us and our collective prayers will be heard in the Heavens.

The campaign started by the Promised Messiah[as] has been entrusted to me in its own time. Therefore, remain engaged in prayers. Strengthen mutual bonds and come to Qadian again and again. I have heard the Promised Messiah[as] say a number of times, "He who does not come here often, I am afraid that his *eemaan (Faith)* is deficient.".

Our prime duty is to spread Islam. Therefore, be united and work hard so that Allah may shower His blessings on us. I tell you again and again to show loyalty in the bond you have established with me after the demise of the Promised Messiah[as]. Remember me in your prayers and I will surely remember you in my prayers. Yes! I have remembered you in the past also. In none of my prayers I have not prayed for my brothers in faith and I shall do it all the more in the future. Never has an ardent prayer passed my lips in which I did not pray for the Ahmadiyya Community.

I would ask you to listen again, never to do anything which the breakers of pledges do to Allah. Our prayers should be that we live good Muslims and die good Muslims. *Ameen.*

(Al-Fazl dated March 21, 1914 -Reference: Sawanih Fazli Omar vol. I pp. 339-342)

THE CLAIM OF HADHRAT MUSLEH MAU'OOD[ra] IN HIS OWN WORDS

Hadhrat Mirza Ghulam Ahmad, the Promised Messiah[as] was demanded a special sign of the truth of the religion of Islam by the Hindus of Qadian. Under divine guidance, he went to *Hoshiarpur* (a town a few miles east of Qadian) for this purpose and prayed to God for forty days. At the end of this period, he was granted the glad tidings of an illustrious son to be born within nine years. (A part of this magnificent prophecy is being reproduced on page 5)

Hazoor[as] published this prophecy in his *Ishtihar* (leaflet) dated 20th February 1886. The son was born in 1889 and was named Bashir-ud-Din Mahmood Ahmad. He was to become *Musleh Mau'ood.* He was elected in 1914 as the second Khalifa of the Jama'at Ahmadiyya.

In 1944, God manifestly revealed to the Khalifatul Masih II[ra] that he was the Musleh Mau'ood. At that time he openly declared that he was the same promised illustrious son of the Promised Messiah[as] mentioned in the prophecy. Hazoor[as] made this announcement on 20th February 1944 at *Hoshiarpur* before a large gathering in the following words:

"Under the divine command, I swear by God and announce that He has nominated me as the Promised Son according to the prophecy, who is to convey his (Promised Messiah[as]) name to the corners of the earth. I do not say that I am the only Promised one and no other Promised one will come till Doomsday. From the prophecy, it seems that some other Promised ones will also come. Some of them may come even after centuries. Rather God has intimated me that He will send me again to this world in some later age and I shall come again in times of polytheism. This means that my spirit shall be given to some other person who will be possessing faculties like me. He will do the job of reformation of the world by following in my footsteps. Therefore, those who are to come will come according to the divine promises in their own times. What I say is that the prophecy has been fulfilled in my person that was given to the Promised Messiah[as] in the house in front of me in this city of *Hoshiarpur* which he announced in this very town and about whom he said that he will be born within nine years. Now there will be no one else to claim truthfully the fulfillment of this prophecy."

(Al-Fazl, 19th February, 1960)

*****

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Welcome to Ahmadiyyat, the True Islam

(Second Edition)

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HADHRAT MUSLEH MAU'OOD[ra]

In the Eyes of Hadhrat Chaudhry Muhammad Zafrulla Khan[ra]

Hadhrat Chaudhry Muhammad Zafrulla Khan[ra], himself a companion of the Promised Messiah[as] enjoyed confidence and kindness of Hadhrat Khalifatul Masih II[ra], spread over more than half a century. Chaudhry Sahib[ra] was able to set an example of phenomenal obedience and total submission to Khilafat. He also enjoyed Hazoor's special favors throughout his life. He had the honor of serving him as his spokesman at several occasions. Chaudhry Sahib[ra], in a detailed biographical article, has shed light on different aspects of Hadhrat Musleh Mau'ood's[ra] personality and character. We are pleased to present the English translation of that wonderful article. Mr. Lutfur Rahman Mahmood has rendered it into English for our readers.—Editor

In September 1904, the Promised Messiah[as], along with the members of his family and an entourage comprising of several prominent members of the Jama'at, visited Sialkot. That was the first occasion that I saw Sahibzada Mirza Bashir-ud-Din Mahmood Ahmad[ra]. I vividly remember the exact location where I saw him. He was fifteen or sixteen as that time. I was eleven years old. My heart was filled with joy for having a glimpse of the son of the Promised Messiah[as] but I could not summon the courage to extend Islamic salutation to him. Likewise I could not request him to grant me a private audience (commonly known as "*Mulaqat*" in our Jama'at's terminology). At that time, I thought that it was impossible for man to reach the moon. Likewise it was too much for me to say *Salam* to such a distinguished personage.

Later on, in December 1904, I accompanied my father on a journey to Qadian for the annual Jalsa. It afforded me an opportunity to have a first hand knowledge of Sahibzada Sahib's engagements, but still I could not summon the courage to meet him. After completing my high school in 1907, I moved to Lahore for further education. That helped me to visit Qadian frequently but the formal distance between me and Sahibzada Sahib remained unchanged. The fact was that I held all the members of the Promised Messiah's[as] family in great respect and esteem, emanating from their spiritual eminence. 1910, proved to be a turning point when Hadhrat Sahibzada Mirza Bashir Ahmad[ra], gained admission in the same College (Government College Lahore), where I was enrolled, as it provided me an opportunity to break the ice, which helped me to know him personally and closely. In August 1911, I traveled to Qadian along with my parents, for a farewell visit, as I was proceeding to England for higher education in Law. On the suggestion of Hadhrat Mirza Bashir Ahmad[ra], I had had the honor of meeting Hadhrat Sahibzada Mirza Mahmood Ahmad[ra]. I informed him about my proposed journey and solicited his blessed prayers. Sahibzada Sahib was kind enough to give me pieces of advice, full of wisdom and farsightedness. It was a brief meeting, which had a lasting effect. I wrote him once or twice from England. He replied me graciously with useful suggestions and befitting advice.

Hadhrat Khalifatul Masih I[ra], passed away in March 1914, and Hadhrat Sahibzada Mirza Bashir-ud-Din Mahmood Ahmad[ra] succeeded him as Khalifatul Masih II. Sahibzada Sahib enjoyed the loyalty and fealty of ninety five percent of the Jama'at. I pledged my allegiance ("*Bai'at*"), in writing, as soon as I learned

about his election as Khalifatul Masih. In those days, the British mail took seventeen days to arrive at Qadian.

World War I erupted on August 2, 1918. After completing my studies, I departed from London on October 8, 1918, for home and was expected to reach Bombay in the first week of November. That was a very risky and precarious undertaking. The German warship Emden was dangerously active in the Indian Ocean, and had already destroyed many British ships and liners. I was on board the S.S. Arabia, which reached Bombay safely but was sunk by Emden in another voyage.

From Bombay, I first proceeded to Qadian. (Chaudhry Sahib[ra] kept his eager parents and relatives waiting in the home town.- Ed.) After having an audience with Hadhrat Khalifatul Masih II[ra], I renewed my written *Bai'at* on his blessed hands too. That was my first and real "*Mulaqat*" with Hazoor. Now Sahibzada Sahib, with highly exalted rank and position, was my spiritual master, to whom I had pledged my allegiance and loyalty. Now I experienced a lesser amount of shyness and hesitation. However, I expressed myself, of course, with respect and due deference and benefited greatly from that linkage throughout my life. Half a century has lapsed since then. This recollection is an attempt to record miscellaneous personal reminiscences. It is impossible to do justice with the subject. I cannot effectively deal with the great spiritual revolution wrought in my life, and in the lives of the members of other Jama'ats and the lives of the people living in the farthest corners of the earth. My humble self cannot evaluate the individual and global impact of Hazoor's magnetic personality. It is better that I should leave this task for the attention of those experts who have access to all the facts and details and can compute figures to gauge that impact.

I recall that soon after the sad demise of Hadhrat Khalifatul Masih I[ra], the Jama'at split into two groups. My mother pledged her *Bai'at* and that of my sister and brother, with their consent, to Hadhrat Khalifatul Masih II[ra] without delay. My father did the same within a week.

The second coming of the Holy Prophet Muhammad[saw] as prophesied in the following verse was fulfilled in the person of the Promised Messiah[as]:

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ؕ

And among others from among them who have not yet joined them. (62:4)

We witnessed the great manifestation of the Holy Prophet's character and personality as reflected in the Imam of the age. Likewise we expected to see the reflection of the Promised Messiah[as] in the person of his second successor, who was also his promised illustrious son. The Divine prophecy proclaimed:

"He would be the true likeness of your charm and graciousness"

The prophecy has seen the light of the day and we have so much supporting evidence of its fulfillment. The prophecy is multi-faceted but I would be able to concentrate on one or two aspects only.

Allah the Almighty, Himself has referred to the Holy Prophet's excellencies in the following words:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ
عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ
بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ۝

Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; he is ardently desirous of your welfare; and to the believers he is specially compassionate, merciful. (9:128)

The characteristics, stated in this verse, are found in the person of Hadhrat Khalifatul Masih II[ra] which I have witnessed and other Ahmadies too have noted, and I am personally aware of such experiences and revelations. A lot of space and time are needed to

deal with that vast material. However, I would be able to refer to only a few incidents to serve as examples.

Several years ago, once in summer, I had to travel to Qadian from Lahore, in *Ramadhan*. At that time Qadian was not connected to *Batala* by railway line. I reached Qadian about 4 P.M., an hour and a quarter before "*Iftar*" i.e. the opening of the prescribed fast. Hadhrat Khalifatul Masih II[ra], after having led the *Asr* prayer was sitting with the congregation in the mosque. Hazoor appreciated my gesture with a winning smile, when I extended the Islamic salutation, after approaching him. Hazoor instructed that I should be entertained with tea. I informed, with due respect, that Hazoor's humble servant was fasting. Hearing that, Hazoor remarked in a kind and merciful tone, "Fasting? Fasting while traveling?" Soon the tea was served in the mosque, right in the presence of the righteous faithful, all of whom were fasting. Thus Hazoor practically demonstrated the implementation of the Qur'anic instruction regarding exemption from fasting while traveling. How merciful and compassionate was the manner of admonition adopted by our beloved Imam!

A piece of land located in Qadian, comprising of about fifty acres had become a residential lot but it ended up in a law suit. The district court had already given verdict against Hazoor and his brothers, the land owners. An appeal was filed in the Punjab High Court. Hazoor was in favor of petitioning the case in the High Court as Hadhrat Mirza Sharif Ahmad[ra] had seen in a vision that the appeal in the High Court was successful. Hazoor instructed that I should report for discussion and told me that he had been advised to hire two top most lawyers, Sir Muhammad Shafi and Mr. Pitman to plead the case, but Hazoor was of the opinion that sincerity, loyalty and hard work were more important that the lawyer's experience. Hazoor further said that he would like that I should take up the case, with the assistance of Mian Muhammad Sharif.

I had just started my law practice in Lahore. I was almost a novice in the High Court. Hazoor's decision to give me preference over seasoned and experienced legal experts, was not on account of my professional capability, rather it was a kind gesture of a beloved master, whose greatness was matchless.

I felt anguished but the confidence which Hazoor vested in me strengthened my nerves. I was convinced that Hazoor's blessed prayers, God willing, would ensure our success. My respected friend, Mian Muhammad Sharif, was of great help to me. To cut the long matter short, Allah crowned our humble effort with resounding success.

In 1914, as a result of the split, a cross section of the Jama'at seceded from the main stream and made Lahore the headquarters of their splinter group. One of the supporters of the new sect was a successful business man, whose prosperity had drifted him away from the previous pious ways. As a result of some irregularities and illegal undertakings, he was unfortunately found guilty by a court of law and subsequently sent to prison for a long term. He appealed in the High Court but was refused bail and had to remain behind the bars.

That served as an eye opener and he compared his previous code of ethics with his new attitude toward life, which had landed him in serious trouble. As a result of that self-appraisal, he returned to life of prayers and repentance and devoted his time in seeking Divine help and mercy. During the course of that exercise, he saw the Promised Messiah[as] in a dream and humbly enquired:

"Beloved Master! When should I expect to be delivered from the prison?"

Hazoor[as] replied:

"When your skin is completely renewed."

He correctly interpreted that God wanted him to transform his life, leading to a total

spiritual and moral revolution. He made a firm resolve to implement the God-guided decision. When his son visited him in the prison, he narrated his dream and advised him to meet Hadhart Khalifatul Masih II[ra] and request him to kindly accept his allegiance (*Bai'at*), and also to pray for his release from prison.

Hazoor by chance was in Lahore in those days on a brief visit. His son met Hazoor in the company of Sheikh Mushtaq Hussain, whose son, Sheikh Bashir Ahmad, later on served as a judge of West Pakistan High Court. I was the third person who was also present at that time. Hazoor listened to all the details attentively and assured the young man that he would pray for his father's exoneration. Hazoor talked in a low tone but voice was choked with emotion, revealing that he was deeply touched. There and then I believed that Hazoor's supplications would be granted in favor of that prisoner but my legal mind was a bit confused that how the prayer would pave the way for his miraculous release.

I was not involved in the defense of that case, but I knew the appellant personally and some facts about the case. A legal point had attained pivotal significance in that litigation. A witness, whose statement dealt with detail of some aspects of the crime for which the alleged criminal was indicted, now failed to establish the case. However the same witness in an earlier statement in the court of a magistrate had referred to all those details. The prosecution had presented that statement as a witness. The appeal judge, Justice Pitman decided that that statement of the witness was not admissible in the case. The same precedent came before a divisional bench in another case. The bench decided, contrary to Justice Pitman's judgment, that the witness's statement was admissible. That decision however could not alter the judgment regarding the appellant who had been exonerated by Justice Pitman.

That gentleman, after exoneration, lived for forty year and honored his pledge of *Bai'at* with sincerity and steely determination. He indeed revolutionized his lifestyle by adhering to the true path up to his last breath. He led a life of humility and selfless service to humanity and totally erased the scars of his previous mistakes, for which he paid so heavily, but ultimately got out of that bondage.

The Duke of Windsor, who was the heir apparent to the British throne, (which he never ascended, because he abdicated it prior to coronation) visited India in 1922. During his stay in Lahore, a book titled "*Tohfa Shahzada Wales*" (A present to His Royal Highness Prince of Wales) was presented to the Prince on behalf of Hazoor and the Ahmadiyya Jama'at. In that book Hadhrat Khalifatul Masih II[ra], gave the gist of Islamic teachings very impressively and invited the Prince to join the fold of Islam. Hazoor wrote the book in Urdu and forwarded a copy of the manuscript to me for rendering it into English as soon as possible. I was also advised to report in person, with the English version for revision. I translated the book within five days, and took it to Qadian, where it was revised in two days. The board that revised the book, comprised of Hadhart Khalifatul Masih II[ra], Hadhrat Sahibzada Mirza Bashir Ahmad[ra], Maulvi Sher Ali Sahib[ra] and Maulvi Mohammed Din Sahib. The board used to start its work an hour before the sun rise and continued it to night fall (*Isha*) Prayers, of course with the break for obligatory Prayers, food etc. The revision was done in a room on the roof top of Mubarak Mosque (situated in the North). Food, direct from Hazoor's kitchen, was served in the very room. We were allowed to leave the room only for Prayers and ablutions. We worked daily for about seventeen hours. Those days of concentration, hard work and dedication were truly unforgettable as they were simultaneously the days of great satisfaction and happiness. That wonderful experience could have been cherished by any one. Although the daunting task before the board, required careful handling, yet it was very informative, useful and productive.

The food arrangement was simple but exceptionally good. Hazoor's daughter (*Hadhart Syeda Nasira Begum, who was destined in the future to be blessed with a distingued son, Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V*[aba] *–Ed*), who was ten years old, supervised the preparation of food for the board. Her sense of responsibility, seriousness, intertwined with innocence and depth of thought, were self-evident. Hazoor wanted to get the job done at an incredible speed but he was mindful of the effects of fatigue on the people involved and helped to minimize them with his high mindedness and gift of wit and humor in addition to involvement in actual work. This is my impression and I'm sure that the members of the board felt the same way, that at the end of the day, while emerging from the room, we were as fresh and cheerful as at the time of entering into it. Whenever I had the opportunity of working with Hazoor, I always experienced a rare pleasure and great satisfaction. Hazoor's illustrious personality was a great source of transferring moral and spiritual energy to the workers sitting in his august presence. Hazoor's enthusiasm to get the work done, always served as a great model of hard work. Once in New York, in the U.N. Headquarters, after almost a gap of forty years, I came across His Royal Highness the Prince of Wales. In a brief meeting that ensued, I reminded the Prince about the presentation of that book. His Royal Highness quickly recalled and told me that the book was still on the shelves of his library.

This incident is related to an earlier period of Hazoor's Caliphate. The top brass of Muslim clerics, who represented all anti-Ahmadiyya factions, gathered in Qadian, with view of delivering highly provocative speeches. The purpose of their gathering, as it had been widely advertised, was to annihilate Ahmadiyyat totally. That brand of clerics had created law and order situation. The Mullahs expected that a large number of their supporters would rally under their banner, from surrounding villages, which would further worsen the deteriorating situation. One of their declared objectives was forcible exhumation of the Promised Messiah's grave. They invented a belief that the body of a Divine messenger remained immune from organic decay after burial. They wanted to verify it literally with reference to the truth of the Holy Founder's claim to be *Mahdi* and the Messiah of the age. The miscreants wished to implement their evil designs at all cost. That type of desecration was not acceptable to Ahmadies, who were prepared to make supreme sacrifice to resist the proposed unjustified provocation. It is evident that in such a dangerous and threatening situation, one naturally relies on law-enforcing authorities or in the absence of that thinks about other resources in order to cope with the situation. On hearing about the proposed threats the district officials should have immediately acted to stop the proposed meeting, but they failed to do so. Perhaps they could not comprehend the gravity of the situation. In the existing painful vacuum the Jama'at had to shoulder the responsibility of defense and the heavier burden was shared by the Jama'at's beloved Imam, Hadhrat Khalifatul Masih II[ra]. At that time I was serving as the warden of the Ahmadiyya Hostel in Lahore. I received orders to travel to Qadian, along with all resident students of the Hostel. The students were informed accordingly when they assembled for Friday Prayers. They were told to board the train which leaves in the evening for *Batala*, a town at a distance of eleven miles from Qadian. Almost half of the population of the hostel residents were preparing for university examinations, which were fast approaching. Despite that urgency, not a single student failed to board the train. Sheikh Bashir Ahmad, one of them, was off to *Gujranwala* on an errand. On his return, he was surprised to find his comrades at Lahore Railway Station, who told him about the reason of their presence. He too bought a ticket for *Batala* and joined us. The train reached *Batala* around midnight. The younger batch of students thought that Qadian

was eleven miles away, it would be better to stretch their backs before embarking upon journey to Qadian on foot. I told them that we should reach Qadian without wasting a minute in *Batala*. Soon we were marching in the direction of our Headquarters. We reached there before sunrise and found all the residents vigilant and alert. We offered the *Fajr* Prayer with congregation. Thereafter we were assigned duties at different locations and we took the charge of our positions. I was put in charge of a party of two reporters and six children who were trained in verbal communication. Our main job was to monitor all sessions of the conference. Since the Mullahs were available in abundance, there was no shortage of fiery speakers, in the program, which was run from dawn to midnight. The unfortunate pulpit was vacated only for food or for prayers. A magistrate along with a few constables also arrived. I was told to bring to the magistrate's notice all the provocative remarks made in the conference. Those were the days of extraordinary hard work and sense of responsibility. I used to eat, offer obligatory Prayers and report to Hazoor, only when I found the pulpit unoccupied. At times, Hazoor received reports from different posts, at midnight and issued directives after consultation. Hazoor even inspected the posts personally to make sure that his instructions were carried out in letter and spirit.

Obviously the most sensitive place and focus of our attention was the area of the Graveyard. The residential blocks in the then Qadian, were scattered pockets in a far and wide area. Security initiatives and precautionary measures to cover all the sections of population and especially the monitoring and ensuring the flow of intelligence from all angles, demanded hard work, attention to details, and unbounded energy. Our vigilant volunteers had to criss-cross difference check posts for gathering of information and subsequent relaying of instructions. The system worked with remarkable efficiency. I was fortunate enough to be among those few who were allowed to accompany Hazoor in the inspection tours of the check posts. It proved to be a wonderful experience. I was profoundly impressed when I saw our Jamat's prominent scholars like Maulana Syed Sarwar Shah Sahib[ra], Qazi Amir Hussain Sahib[ra], Maulvi Sher Ali Sahib[ra] and many elders of that class on duty, and vigilantly performing the assigned functions. I saw Syed Sarwar Shah Sahib[ra] on duty in front of Sadr Anjuman Ahmadiyya Treasury. Despite his ripe old age, he stood erect and alert, a dagger dangling on his side, and a staff in his hand, his eyes piercing in the darkness! An unforgettable experience! May Allah be pleased with them all and reward them richly for their great service. (Ameen)

I vividly remember that the first inspection tour undertaken by Hazoor ended around 3 A.M. On discovering some weaknesses in the security arrangements, he anxiously wished to introduce effective remedies. Local human resources were fully deployed but there was a need to involve Ahmadies living in surrounding villages. A highly dependable volunteer was needed for delivering verbal directives in the suburbia. The office presented two names for the sensitive assignment but Hazoor did not approve them. I presented the name of Chaudhry Bashir Ahmad. Hazoor gave him verbal instructions and told him to leave immediately and report to him after finishing the assignment. He dashed out with his agile horse and visited all places and returned to Qadian, within eight hours to present the compliance report to Hazoor. At the end of the inspection, when Hazoor finished discussions with volunteers, the dawn was rising. I am not sure whether Hazoor could find time for some amount of sleep that night. However, I am sure about one thing; that dangerous condition prevailed for three days and three nights. I found Hazoor more vigilant that all the volunteers put together. I found him busy in inspections, serious thoughts, planning, consultations, holding advisory sessions and cheering up the volunteers, above all supplicating to the Lord of the universe, Who was the real

pivot of his hopes, aspirations and undertakings. The weight of the responsibility was crushing but Hazoor coped with it, in an excellent manner.

All of us, who had had the honor of carrying out his instructions, were extremely careful that any minor omission on our part should not add to Hazoor's worries and anxiety. We worked hard under stressful conditions but never felt either tiredness or fear. It was due to the fact that we worked under the command of a leader, whose dynamic leadership instilled in us all, enthusiasm, courage, extraordinary patience and zeal, also at the same time helping us to extract intrinsic energy from nobility of purpose. We always extended to each other the best of cooperation. Time spent in selfless service for a common cause, today appears to us a valuable treasure house of that wonderful reminiscence.

Hazoor was not only devoted to the security of the Jama'at and its interests, but also was mindful of the safety of all volunteers. Hazoor also looked after those few opportunists, who had gathered in the Jama'at's Headquarters with view to gaining something from the Jama'at's exposure to some sort of disaster. He did not nurse malice for anyone; only love overflowed from his pious heart. Many of them, as a result of Hazoor's genuine love and affection, were guided towards the truth, and ended up by becoming dedicated servants of the Jama'at. The dangerous days of persecution passed by; but left indelible marks of wonderful memories. My brave and courageous students cheerfully returned to Lahore. They had devoted their maximum time and energy to the service of the Jama'at. One of them, Mian Ataullah, was appointed to guard *Minaratul Masih*, (the Messiah's Minarat). He has the right to be proud of having that singular honor. Not a single person, from that blessed group, could have enough sleep. On return journey, we did not march on foot to *Batala*. We boarded springless carriages which shook our joints and sprained our muscles. One of the carriages turned topsy-turvy and its precious "cargo", (Sheikh Muhammad Ahmad Mazhar, who was destined to distinguish himself as a famous linguist, author, poet and a prominent servant of the Jama'at) sustained injuries. During Lahore-bound journey, he was given a berth in the train, to enable him to have a little comfort after that episode. As I have earlier pointed out that our students had to attempt university examinations. All of them, including the one whose bone was fractured, passed the examination with flying colors. May Allah shower His choicest blessings on all of them. (Ameen)

In summer of 1924, the Imperial Institute of London invited Hadhrat Khalifatul Masih II[ra], to represent Islam in the proposed Imperial Religions Conference. Hazoor accepted the invitation and proceeded to London, along with a team of prominent scholars of the Jama'at. That entourage was composed of Sahibzada Mirza Sharif Ahmad Sahib[ra], Hafiz Roshan Ali Sahib[ra], Maulvi Zulfiqar Ali Khan Sabib[ra], Ch. Fateh Muhammad Sial Sahib, Sheikh Yaqoob Ali Irfani Sahib[ra], Bhai Abdur Rahman Qadiani Sahib[ra], Dr. Hashmatullah Khan Sahib[ra], and some other personalities. Chaudhry Sharif Ahmad of Montgomery (now *Sahiwal*) was permitted to join the team on the condition of taking care of his own expenses. Maulvi Muhammad Din Sahib[ra], (Missionary USA) was advised to join the party in London. Alhaj Maulana Abdur Rahim Nayyar[ra] was the Missionary in-charge of London mission. I was already in Europe and was invited to join the group. A furnished villa was rented for accommodating the members of the entourage. All of us enjoyed the facilities, which were simple and minimal, but that arrangement provided us a rare opportunity to benefit from Hazoor's august presence for several weeks in the company of a galaxy of Jama'at's scholars. We learnt a lot from the frank and highly beneficial intellectual interaction. Each of us felt that he was a member of Aristotle's academy. All sorts of social, economic,

moral and spiritual issues were explored and analyzed. Each topic was fully exhausted before arriving at a final conclusion. At times the discussion between Hazoor and Hafiz Roshan Ali Sahib[ra] reached unprecedented length and depth. Hafiz Sahib had the tendency to stick to his version, with reasoning, clarity and constancy. It provided us with a rare opportunity to derive benefit as the discussion laid bare all pros and cons of each and every issue under review. All listeners thoroughly enjoyed the awesome depth of knowledge with which the issues were being analyzed. Unforgettable were those wonderful days! That opportunity further strengthened our pledge, of intense love, selfless sympathy, loyalty, obedience, and dedication, which we had made with the beloved Imam. We felt as if a new spirit was pulsating in our bodily frames.

Hazoor wrote his treatise for the conference in Urdu and told me to render it into English. A day prior to the inauguration of the conference, Hazoor summoned me and enquired, "Who should read the paper in the conference?" Hazoor further said that he had been advised to read the paper himself. Then Hazoor referred to the problem of not being conversant with the correct pronunciation of some unfamiliar words and terms and wished to know my opinion. I respectfully suggested that I considered my humble Self as a suitable person for the job at hand. Hazoor opined that we should select the best speaker after an experimental trial. The two or three individuals, whose names were short listed, were allotted different portions of the English rendition of that book for reading aloud (to the expected crowd) and the examiners-cum-critics took positions at various locations. The doors were kept open for effective audition. I recall that Hadhart Sahibzada Mirza Sharif Ahmad[ra] favored me but expressed his reservation about some sort of "heaviness "in my voice. Hazoor endorsed Sahibzada Sahib's opinion but advised Dr. Hashmatullah Khan Sahib to treat the "heaviness" of my voice.

Dr. Hashmatullah Khan took it very seriously. First of all, he gave me medication to induce vomiting, followed by application of some pungent paints in my throat. Each application worsened my condition and gradually drifted me towards illness. The following day, before breakfast, my poor throat was subjected to the painful treatment thrice. Not withstanding that treatment, I humbly pleaded to Hazoor to have mercy on me. Practically that rigorous treatment had actually rendered my voice "heavy". On hearing my petition, Hazoor, and members of the entourage, including Dr. Hashmatullah Khan himself, burst into laughter. It produced the desired result and my throat was spared further torture.

The paper was read in the afternoon session. The main hall of the Imperial Institute was full to the capacity. Not a single seat was vacant. Many people had to stand in the gallery and adjoining corridors. On my turn, I approached the dais. I was worried as my throat was too dry. When I began reading the paper, Hazoor (who was sitting close by) reassured me with great love and kindness:

"Don't worry. I'll pray for you"

Those soothing words restored my confidence and the audience listened to the paper with full attention. At the conclusion, people rushed towards the stage to congratulate Hazoor on a scholarly presentation. I left the stage and stood at a little distance. An English gentleman, dressed in impressive Edwardian attire, (who was standing at the remote edge of the hall), came straight to me and after a warm handshake said:

"I'm hard of hearing, and even though I was standing at the farther end, surprisingly I understood every word that was said. I have thoroughly enjoyed the classical 18th Century English, free from pedantry and verboseness"

On his return journey from Venice to Bombay, Hazoor (who was traveling in the first class) used to spend a lot

of time with members of his entourage, who had made a comfortable arrangement for such gatherings. It happened that on a pleasant moonlit night, we all assembled at that spot. On Hazoor's suggestion, all of us, with the exception of my humble self, recited poetry. At the end we requested Hazoor to recite a poem. After some hesitation and reluctance, Hazoor agreed on the condition that all should draw nearer, as his voice would be not audible to any one beyond a distance of about three feet. All of us came closer. Hazoor in a low but a voice impregnated with emotional touch and sentimental depth recited the following '*Ghazal*" of Mirza Ghalib:

"O' Ye who have entered newly in the valley of heart, teeming with desire

If you still wish to get drunk at all costs.

See my plight, if your vision is not blurred and you are capable of drawing lesson.

Hearken me if your ears are actually prepared to benefit from a piece of advice."

When that melodious voice finally ceased to resonate waves of sea breeze, it seemed to us that we had returned to the physical world from a state of complete detachment; as if we were bewitched and had suddenly come back to life. Each eye was welled up with tears, coupled with heavy breathing. Not a single person could utter a word. Nobody was in a position to describe his experience. We came down to our accommodation, under the spell of a profound pleasure, which all of us had experienced a pleasure that had been frozen in silence.

Four decades have passed since then *(i.e. the time of the writing of the biographical article – Ed)* and the impression of those wonderful moments can be penned down on several sheets of paper, but time and space would not permit me to do that. But the poor heart that had enjoyed Hazoor's fathomless love and the eyes which had the honor of viewing his grandeur with awe, and the ears which had listened for hours that fascinating conversation and finally, on a moonlit night had enjoyed his melodious and musical voice in the form of poetical verses. All these senses put together, are unable to transfer that remembrance on paper!

Readers should imagine my plight. I wish to have a glimpse of that beloved face while I'm aware of the bitter reality of its absence from the worldly scene. In this circumstance, I find the condition of my heart identical to that of Maulana Jalal-ud-Din Rumi, who composed the following lines in fond memory of his beloved:

"O Shams of Tabreez! Return to me my dear.

You pulsate in my life like a living soul.

You gave a new meaning to my life,

Your manner is indeed the manner of Imperial grace,

May you rule the realm of hearts for ever and ever!

(Swaneh Fazle Umar, Vol pp.9-29)

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Hadhrat Musleh Mau'ood[ra]

During his tenure as *Khalifatul Masih II*, in 1947 at the time of the partition of the Indian subcontinent into India and Pakistan, millions of members of Jama'at Ahmadiyya had to migrate from India to Pakistan. At this occasion, Jama'at under the guidance and supervision of Hadrat Khalifatul Masih II[ra] established a new Center at Rabwah, near River Chenab in District Jhang.

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A BRIEF SUMMARY OF THE FRIDAY SERMON OF HADHRAT KHALIFATUL MASIH V[aba]

DELIVERED ON JANUARY 7, 2005 AT BASHARAT MOSQUE, SPAIN

Beginning of the 48th Year of Waqf-e-Jadid and Blessings of Financial Sacrifice

In his Friday sermon, delivered on January 7, 2005, Hadhrat Khalifatul Masih V[aba] announced the beginning of the 48th year of Waqf-e-Jadid and spoke about the importance and blessings of financial sacrifice. Hazoor[aba] recited the following verse of the Holy Qur'an:

وَ مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ
ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ
اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۢ بِرَبْوَةٍ اَصَابَهَا
وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ فَاِنْ لَّمْ
يُصِبْهَا وَابِلٌ فَطَلٌّ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ
بَصِيْرٌ ۝

And the case of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allah sees what you do. (2:266)

Hazoor[aba] said

Today I shall present an assessment of the previous year of Waqf-e-Jadid and announce its new year. I shall also discuss the subject of financial sacrifices. There are numerous other verses in the Holy Qur'an, apart from the one which I have recited, which refer to spending in the way of Allah and how these sacrifices lead to spiritual exaltation. Since the true aim of those who offer *Chanda* is to gain Allah's pleasure, you shall be abundantly blessed by Allah because of this spirit of sacrifice.

Hazoor[aba] went on to quote some Ahadith which reveal the value of financial sacrifice and show examples of selfless sacrifices made by the Holy Prophet[saw] and his Companions[ra].

Hazoor[aba] specifically mentioned sacrifices made by some devoted members in Africa and also the sacrifices by ladies who prove their sincerity by offering their jewelry. Hazoor[aba] also gave instances of financial sacrifices made by the Promised Messiah's Companions[ra] whose services for the Jama'at are truly worthy of admiration.

Hazoor[aba] said:

Purity of souls is born out of financial sacrifices. The meager sacrifices offered by these people have great value in the sight of Allah.

Announcing the new year of Waqf-e-Jadid, Hazoor[aba] said: The number of members who are taking part in Waqf-e-Jadid has reached 415,000. With a little more effort and by including children it can easily go up to 1,000,000. Hazoor[aba] then named the first ten countries in respect of overall collection: USA, Pakistan, and UK stood first, second and third respectively, and were followed by Germany, Canada, India, Indonesia, Belgium, Switzerland and Australia. Karachi, Lahore and Rabwah took the first three positions among Jama'ats in Pakistan. Hazoor[aba] said: May Allah abundantly reward all those who have taken part in these sacrifices with such enthusiasm.

At the end, Hazoor[aba] addressed those attending Jalsa Salana Spain and said:

Participation in this Jalsa should bring about a pure change in you. Make a habit of saying *assalamo 'alaikum wa rahmatullah wa barakatuhoo* to one another, meet one another gently and lovingly in this atmosphere (of Jalsa), and keep your environment fragrant with the remembrance of Allah. May Allah enable every Ahmadi to show ever greater examples of devotion and sacrifice and to achieve higher standards of worship. Ameen,

Ch. Hameedullah
Wakil A'la
Tahrik Jadid Anjuman Ahmadiyya Pakistan, Rabwah

THE LIBERATOR OF CAPTIVES

Lutfur Rahman Mahmood

God supports His Prophets and Messengers with mighty signs, which not only establish the truth of their claim but also enhance the faith of those who believe in them. These signs are of divergent nature for satisfying different people. Many a time, these signs are granted in the form of prophecies, which exhibit God's power and His knowledge of hidden things and coming events. The fulfillment of such prophecies instills a new certainty of faith in the hearts of the believers, in whose time those heavenly predictions are materialized. The founder of Ahmadiyya Muslim Jama'at, Hadhrat Mirza Ghulam Ahmad[as], without exaggeration, announced hundreds of prophecies, which are spread over a wide spectrum. These prophecies deal with himself, his family members and followers, his enemies and opponents, kings, princes, empires, states, political situations, natural disasters like earthquakes, floods, pestilences, and also with the brilliant future of his Jama'at, and global domination of Islam without the use of force, coercion or violence. A great number of his prophecies have been fulfilled and the remaining prophecies would see the light of the day at the proper time (*Inshallah*).

The Promised Messiah[as] announced a great prophecy on February 20, 1886, which deals with the birth of an illustrious son, and enlists about fifty characteristics of that promised son, not in existence at the time of prophecy's announcement. A superficial analysis of those characteristics confirms that the prophecy cannot be branded as an outcome of biological calculation or some sort of an estimate of combination or permutation of genetic data. The stated characteristics of the promised son encompass longevity, exceptional intelligence, spiritual and moral eminence and Messianic qualities, extraordinary knowledge of the Holy Qur'an in addition to high proficiency in secular learning, clemency of heart, wealth and grandeur, and international fame.

The prophecy refers to another distinctive feature in the following words:

"He will be a means of procuring the release of those in bondage"

Divine messages are many a time pregnant with deep meanings. The same applies to this part of the prophecy. Hadhrat Musleh Mau'ood's[ra] role as liberator of captives has been manifested, at least, in the following three dimensions:

1. Freedom of many souls from bondage of sin, disbelief, and ignorance.
2. Effective and successful struggle for the rights of the Kashmiri people who were suffering under the brutal yoke of Hindu *Dogra* dynasty.
3. Independence of people from colonial rule as a blessing of his messianic spirit in the post WW II era.

Freedom from bondage of sin and disbelief

The Promised Messiah[as] was commissioned by Allah the Almighty for spiritual revival of mankind. Huzoor[as] sought to restore living faith in the Living God. Hadhrat Musleh Mau'ood continued and further expanded the Promised Messiah's[as] mission and thousands of souls were liberated from the bondage of sin, atheism, and materialism. These souls were won through peaceful persuasion, i.e. preaching, literature, construction of mosques/missions

houses, tours, supplications for people's spiritual enlightenment etc. That good work was organized in foreign lands under the auspices of *Tehrik-e-Jadid.* That work is in progress and is advancing like ripples in a lake. By the grace of Allah, our Jama'at's message has reached to the corners of the earth and Ahmadiyya communities now exist in over 170 countries. According to a tradition (Hadith) of the Holy Prophet[saw] he who initiates a good a deed, continues to reap its harvest in the form of blessings, as long as it yields the outcome. *Tehrik-e-Jadid* being a "*Sadqa-e-Jaria*", is tantamount to a very solid freedom movement leading to large-scale salvation.

In the realm of imagination, at times, I feel the spirit of Hadhrat Musleh Mau'ood singing the following verses with Prophet Isaiah in paradise:

> "The spirit of the Lord God is upon me,
>
> Because the Lord has anointed me,
>
> To preach good tidings to the poor,
>
> He has sent me to heal the broken hearted,
>
> To proclaim liberty to the captives,
>
> And the opening of the prison to those who are bound."
>
> (Isa. 61:1)

Successful struggle for the rights of the Muslims of Kashmir

Hazoor's remarkable contribution cannot be fully appreciated without a brief reference to the history of Jammu and Kashmir. That region has a majority Muslim population and had been ruled by Muslims for centuries, until its annexation to Greater Punjab by Maharaja Ranjit Singh (Greater Punjab at that time comprised of Punjab, N.W.F. P, Jammu and Kashmir, and Ladakh which was forcibly taken from Tibet). The Maharaja's army (75,000) was aided by Italian and French generals. Ranjit Singh gave the control of Jammu, to a Hindu Dogra general, Gulab Singh in 1819, but died in 1839 and a struggle for power ensued leading to instability. The British intervened in Punjab but Gulab Singh refused to help the Sikhs against the British forces. Later in 1841, he allowed the British army to pass through his area during Afghan Wars. Gulab Singh was rewarded for those favors by the British in the Treaty of Amritsar signed on March 16, 1846. Kashmir was virtually sold to him for a paltry price.

This is what the Discovery Channel has discovered about that deal:

> "Maharaja Gulab Singh acknowledges the supremacy of the British government and will in token of such supremacy present annually to the British one horse, twelve goats and three pairs of Kashmiri shawls."
>
> *Pakistan, APA Publishers, p 52, Produced by Discovery Channel.*

Cash payment, which is not mentioned in the above source in, recorded in the original document. Gulab Singh was obliged to pay 75 *lakh Nanak Shahi* Rupees to the British as reparations for Sikh Wars. (He had earlier stolen 68 *lakh* Rupees from the Sikh treasury at Lahore during the Civil War). Christy Campbell, Defense Correspondent of the Sunday Telegraph, writes in the detailed biography of Ranjit Singh's son, Prince Duleep Singh:

> "Jammu and Kashmir were to be dismembered from the Punjab and granted to the slippery Dogra Raja Gulab Singh in return for 68 lakh rupees (he took the money from the Lahore Treasury), and a British force was to be stationed in the capital."
>
> *(The Maharaja's Box, Publisher: The Overlook Press, New York, Ed. 2002, p. 29-30)*

Gulab Singh, the founder of the Dogra Dynasty, was a cruel and heartless despot, who hated and persecuted Muslims. He subdued four small Muslim princely states of the region and destroyed the ruling families. He was so barbaric that he skinned alive

the ruler of *Poonch* state, starting from his heels, who gave up his ghost when the razor reached his neck. Mosques and Muslim holy places were seized and the calling of the *Adhan* was banned on the penalty of severing of the tongue. The slaughtering of cows was punishable by death. Maharaja Hari Singh, who ruled Kashmir at the time of the partition of British India in 1947, was a descendant of Gulab Singh.

Hadhrat Musleh Mau'ood[ra] was able to lead a very successful and productive campaign for the rights of the downtrodden people of Kashmir in the 1930's, as president of All India Kashmir Committee (from July 25, 1931 to May 7, 1933). Hazoor himself referred to the following four reasons, which inspired his genuine interest in the welfare of Kashmiri Muslims:

1. The plight of the people of Kashmir, which he observed personally during his traveling in Kashmir at different occasions.

2. About 50,000 Ahmadies were living in Kashmir and his first-hand knowledge of their suffering served as a sample of the Muslim's agony and torment.

3. When Nawab Imam Din (who had served as the Governor of Jalandhar during Ranjit Singh's reign) was appointed as the Governor of Kashmir, he requested that Hazoor's grandfather, Mirza Ghulam Murtaza Sahib, should accompany him as a special assistant, in his mission to ease the anti-Muslim harsh condition of the Dogra rule.

4. Hazoor's teacher, father-in-law and the first Caliph of the Jama'at, Hadhrat Maulana Hakim Noor-ud-Din[ra], who served as a royal physician, had taught the Holy Qur'an secretly to two princes (Nephews of Maharaja Partab Singh) at their own request. Fearing their conversion to Islam, Maharaja Partab Singh expelled Hadhrat Maulana Hakim Noor-ud-Din[ra] from Kashmir, in September 1892, on the allegation of cow slaughtering, and placed the two princes under house arrest. (For details please see *Tarikh-e-Ahmadiyyat*, Maulana Dost Muhammad Shahid, Vol. 5, Revised Ed., p. 394-395)

All India Kashmir Committee, under Hazoor's dynamic leadership, helped the Kashmiri Muslims in achieving their fundamental rights. *Tarikh-e-Ahmadiyyat,* (Vol. 5, pp 353-729) covers the true story of that struggle. According to the Book Review, published the Weekly *Insaf*, (Dated April 21, 1966) this volume "is an excellent historic record of the freedom movement of the Kashmiri people." Readers are encouraged to glance over that material.

Hazoor[ra] was able to involve many Ahmadi lawyers, journalists, preachers, educationists, volunteers, and other experts under the banner of All India Kashmir Committee and united sympathetic Muslims all over India and the people of Kashmir to demand their rights and prepared them to make sacrifices to achieve that noble goal. Huzoor[ra] wrote several articles in the newspapers, delivered sermons and speeches, met leaders and politicians, provided funds, and advised Jama'at's foreign missions to project the Kashmir cause. The London mission played a vital role in raising the matter in the British press so much so that it was raised in the Parliament, with the Secretary of State for India, in the Round Table Conference and at home front with the Viceroy. Ahmadi lawyers provided free legal help to Kashmiri people and their leaders who were trapped in false cases. Maharaja Hari Singh felt the heat, and appointed two commissions of inquiry to look into the complaints of the Muslim masses.

Allah blessed Hazoor's efforts and the Muslim's fundamental rights were restored. The outcome of that campaign can be summarized as follows:

1. All mosques and sacred sanctuaries seized by the Dogra Regime were restored to Muslims.

2. Muslims were given more employment opportunities and promised future career advancements.

3. A legislative assembly for Kashmir came into existence in 1934.

4. Freedom of belief, press, and speech were ensured.

5. The burden of unfair land taxes on Muslim landowners of Mirpur and Kashmir were removed and they were given their due ownership rights.

These were commendable achievements in a land of cruel feudal lords!!

Later on, in 1944, Hazoor[ra] himself, referring to that aspect of the prophecy of February 20, 1886 said:

"I served as an instrument for accomplishing that great work, the struggle for the rights of the Muslims of Kashmir. Thus Allah fulfilled in my person that Musleh Mau'ood would be liberator of captives."

(Tarikh-e-Ahmadiyyat, Vol. 5, p 526, Revised Ed.)

The struggle led by Hazoor[ra] is a milestone in the history of Kashmiris fight for freedom. That is how historians view it. John Keay, a world-renowned historian, expert on South Asian affairs and author of eleven books, writes with reference to Jammu and Kashmir National Conference:

"This was a political front which, under the leadership of Sheikh Muhammad Abdullah, had been demanding of the Maharaja greater popular representation ever since in 1930's."

(India, Grove Press New York, Ed. 2000 p. 512)

Photocopies of Sheikh Muhammad Abdullah's five letters thanking Huzoor for his guidance and solid support for the Kashmiri cause, can be seen in *Tarikh-e-Ahmadiyyat*, Vol. 5 pp. 630-631.

Independence of nations from colonial rule as a blessing of Hazoor's[ra] messianic spirit

On an international scene, the prophecy has manifested itself in another manner. It appears that the prophecy generated a powerful symbolic interplay of unseen forces in the post WW II era to herald the independence of nations from colonial subjugation. Hadhrat Khalifatul Masih II[ra] announced that Allah had informed him that he was the "Promised Son" foretold in the prophecy announced on February 20, 1886. Hazoor[ra] made that proclamation, under oath, in special meetings held in *Hoshiarpur* (February 20, 1944), Lahore (March 12, 1944), *Ludhiana* (March 23, 1944) and Delhi (April 16, 1944), the capital of the British India. After that faith-inspiring announcement, Hazoor[ra] lived for twenty-one eventful years. Ninety percent of the colonies succeeded in winning their independence in those twenty-one years (1944-1965). This great political change, which affected a third of the world's population, cannot be brushed aside as a mere coincidence. These new nations constituted fifty percent of the membership of the United Nations in 1965. Political scientists try to interpret such changes in the light of social, economic and political factors. The World Book Encyclopedia attributes the decolonization in 1950's to the following causes:

"Various factors contributed to the rapid decolonization in the mid-1900s. For example, most peoples of the world had come to believe in self-determination, democracy, and human rights. Most colonies had developed a sense of nationalism and an

educated native class of administrators and professionals. Colonies had also become economic burdens for the European powers who wanted to concentrate on their own reconstruction after the vast destruction of the War. In addition, Noncommunist colonial powers such as the United Kingdom and France feared that if they did not grant their colonies freedom, the colonies might side with powerful communist countries of the Soviet Union and China and begin radical rising."

(The World Encyclopedia, Vol. 4, Ed. 2005, Publisher: World Book Inc., p. 814)

The above analysis is mostly valid; however, the most important determinants are the episodes of WW II and the crushing defeat of Axis Powers at the hands of the Allies. It is also significant that the war ensued in 1939 and ended in 1945. Hadhrat Musleh Mau'ood[ra] predicted Hitler's defeat when the dictator, at its peak, was a serious threat to the Allies. It was Hitler's downfall and it's after-effects that accelerated the process of decolonization.

The following table shows the names of some colonies which benefited from that process.

Colony/ Country	Continent	Colonial Power	Year of Independence
Philippines	Asia	U.S.A	1946
Syria	Asia	France	1946
Jordan	Asia	Great Britain	1946
Pakistan	Asia	Great Britain	1947
India	Asia	Great Britain	1947
Sri Lanka	Asia	Great Britain	1948
Burma (Myanmar)	Asia	Great Britain	1948
Indonesia	Asia	Netherlands	1948
Laos	Asia	France	1949
Libya	Africa	Italy	1951
Cambodia (Kampuchea)	Asia	France	1953
Vietnam	Asia	France	1954
Tunisia	Africa	France	1956
Sudan	Africa	Great Britain / Egypt	1956
Malaysia	Asia	Great Britain	1957
Ghana (Gold Coast)	Africa	Great Britain	1957
Burkina Faso (Upper Volta)	Africa	France	1960
Benin	Africa	France	1960
Chad	Africa	France	1960
Cameron	Africa	Great Britain / France	1960
Gabon	Africa	France	1960
Ivory Coast	Africa	France	1960
Madagascar	Africa	France	1960
Central African Republic	Africa	France	1960
Congo	Africa	Portugal	1960
Mali	Africa	France	1960
Mauritania	Africa	France	1960
Niger	Africa	France	1960
Nigeria	Africa	Great Britain	1960
Somalia	Africa	Great Britain / Italy	1960
Zaire (Congo Kinshasa)	Africa	Belgium	1960
Kuwait	Asia	Great Britain	1961
Sierra Leone	Africa	Great Britain	1961
Uganda	Africa	Great Britain	1962
Tanzania	Africa	Great Britain	1964
Zambia	Africa	Great Britain	1965
Singapore	Asia	Great Britain	1959 / 1965

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Is it not amazing that forty countries, controlled by well-equipped seven colonial powers, were able to win independence in two decades, just after the Promised Son's formal proclamation of the fulfillment of the prophecy regarding Musleh Mau'ood? I am convinced that it was the result of the linkage between the Promised Son's[ra] Messianic spirit and the independence of the nations who were promised "to be blessed" by him in the Divine revelation of February 20, 1886. It is noteworthy that nearly 70% of the nations who won independence from colonial powers

belonged to the African continent. The official organ of the Canadian Ahmadiyya Jama'at, The Ahmadiyya Gazette, in October 1999 issue, records a report of the visit to Rabwah by a distinguished African Ahmadi leader (Mr. Hasan Atta, President Ahmadiyya Jama'at, Gold Coast (Now Ghana), in January 1951. Hadhrat Musleh Mau'ood[ra], addressing Mr. Atta, said:

"I am reading the writing on the wall that there is a great future for your race."

At that time, Ethiopia and Liberia were the only two independent black African nations. Africa of today is a continent of free nations. Its bright future is intertwined with the heavenly light of Ahmadiyyat. By the grace of Allah the spiritual seed of Ahmadiyyat has been sown in the fertile soil of all African countries, a befitting homage to the land of the first *Muaddhin*, Syedna Bilal[ra]. Every student of political science and all experts in current affairs are at liberty to refer to this phenomenon of global emancipation as a "coincidence". If it is a coincidence then it is a miraculous coincidence, which has been orchestrated by the Maker and Ruler of the heavens and the earth Who revealed about it to the Imam of the Age in 1886, when colonization was the order of the day

****

Some of the Writings of the Khalifatul Masih II[ra]

Tafsir-e-Kabir	**The Large Commentary of the Holy Qur'an**
Tafsir-e-Saghir	**The Short Commentary of the Holy Qur'an**
	Life of the Holy Prophet[sa]
	The Achievements of the Promised Messiah[as]
Da'watul Amir	**Invitation to the Chief (English: Invitation to Ahmadiyyat)**
Islam Main Ikhtilafat ka Aghaz	**The Origin of Schism in Islam**
Tuhfatul Maluk	**A Present for the Kings**
Haqiqatun Nabuwwat	**The Nature of the Prophethood**
Sayr-i-Roohani-	**The Spiritual Stroll**
Inqilab-i-Haqiqi	**The True Revolution**
Hindustan ki Siyasi	**The Solution of the Political**
Mas'ala ka Hal	**Problem of India**
Paigham-e-Ahmadiyyat	**The Message of Ahmadiyyat**
Fadha'il al-Qur'an	**The Excellences of the Qur'an**
Hasti Bari Ta'ala	**The Existence of God**
Mala'ikatullah	**The Angels of God**
Islam ka Inqalabi Nizam	**The Revolutionary System of Islam**
Dibacha Tafsirul Qur'an	**Introduction to the Study of the Holy Qur'an**

Concerning Confucius[as]

Dr. Yusef A. Lateef

In the Holy Qur'an, God Almighty says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَالْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ؕ وَ مَنْ يَّكْفُرْ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَ كُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًۢا بَعِيْدًا ۝

O ye who believe! Believe in Allah and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before it. And whoso disbelieves in Allah and His angels and His Books and His Messengers and the Last Day, has surely strayed far away. (4:137)

Therefore, according to the Holy Qur'an, all Prophets are messengers and all Messengers are Prophets. Also, a Prophet is a person chosen by Allah for the reformation and guidance of mankind and in view of this truth, this article shall attempt, be it the will of God, to look at the message given by Confucius[as].

What is Confucianism?

Confucianism is a system of thought based on the teachings of Confucius[as], who lived from 551 to 479 B.C.E. If one word were to be used to summarize the Chinese way of life for the last two thousand years, that word would be Confucius. He is the most revered person in Chinese history and is accorded such titles as Sage of all Time and First Teacher. Though he is called Confucius[as] throughout most of the world, that name is actually the Latinized form of the Chinese name Kong Fuzi, or Master Kung.

For himself, Confucius[as] claimed no great originality. Instead, he looked to a past era that he saw as a golden age. He told a disciple,

> "I transmit but I do not create. I am sincerely fond of the ancient."

Confucius[as] served as a creative transmitter of the wisdom of the past. From his study of Chinese tradition, he gleaned the teachings that would influence China throughout time to the present. Confucius[as] taught a moral code based on ethics, humanity, and love. One day a disciple asked Confucius[as].

"Is there one word that should cover the whole duty of man?"

To this question Confucius[as] replied:

> "Fellow-feeling, is that word. Do not do unto others what thou wouldst not they should do unto you."

Thus, from the very early times, this "golden rule" became an important part of Chinese thought.

Confucianism as a Religion

The Chinese view of religion is different from that of the West. The Confucist sees religion as a form of education. Indeed, in Chinese, one word, *Chiao*, is used for the two words religion and education. To a Confucian religion's main purpose is to instill moral values in the person.

The Disciples

Tradition credits Confucius[as] with seventy-two disciples. In the *Analects* some twenty people figure, who might possibly be regarded as disciples, in so far as they are represented as addressing questions to Confucius[as].

The most important of them, in the history of Confucianism is Master Tseng, who is credited in the *Analects* with twelve sayings of his

own. The Master Tseng of Book VIII is, however, a very different person from the Master Tseng of Book I, the later tradition and of the Tseng Tzu fragments. Humanly the most distinctive of the disciples are Yen Hui and Tzu-Lu, who are examples of the contrasted types of characters that psychologists call introverts and extroverts. Both of them died before Confucius[as], and were thus unable to influence the subsequent development of the school. Tzu-Lu played a considerable part in contemporary history and is mentioned in the chronicles from 498 down to the time of his death in 480. Two other disciples are well known to history. Jan Ch'iu appears as a lieutenant of the usurping Chi Family from 484 B.C.E. until 472 B. C.E.; and Tzu-kung figures largely in interstate diplomacy from 495 B.C.E. until 468 B. C.E..

It is clear that after Confucius's[as] death, Tzu-hsia like Master Tseng, founded a school of his own; for his disciples are spoken of in Book XIX. To him too, are attributed about a dozen sayings. Two other disciples, Tzu-chang and Tzu-Yu, are also obviously regarded by the compilers of the *Analects* as being of special importance; for they too, are credited with sayings of their own.

The Chinese phrase "*Lun Yu*" is no doubt the equivalent to the English word "*Analects*" meaning "selected sayings." *Lun*, as a term connected with the editing of documents, occurs in *Analects XIV, 9*. The contents of the book itself make it clear that the compilation took place long after the Master's death. Book XIX consists entirely of sayings by disciples. The contents of Book XVII and of parts of Books XIV and XVII are not Confucian in their origin, but have filtered into the book from the outside world, and from a world hostile to Confucius[as], according to some historians.

As a Messenger

It is important to note that Confucius[as] is made sometimes to speak as though he regarded himself as under the special protection of Providence, just as he certainly regarded himself as charged with a peculiar mission as transmitter of a message from *Ti* (Heaven).

Ancestry, Childhood and Youth (SSI-479, B.C.E.)

According to legend, Chengzai, the mother of Confucius[as], had a dream before her son was born. She saw five old men (representing the five planets that were known to the Chinese) leading a strange animal. It was covered with scales, like a dragon, and had a horn protruding from its head. This Chinese "Unicorn" knelt before Chengzai and spit out a piece of jade inscribed with the prediction that her child would be "a king without a crown." She tied a ribbon around its horn.

Later, when she felt herself ready to give birth, she went to a rock grotto by a mulberry tree. Chinese tradition says that two dragons stood guard and two female spirits sprayed the grotto with perfume. A spring suddenly burst forth form the rock to wash the newborn. As Confucius[as] was born, heavenly music filled the air and a voice said, "Moved by your prayers, Heaven has given you a holy child." The story of this Heaven-blessed birth was added to the biography of Confucius[as] by devout followers long after his lifetime.

Confucius[as] was born in the town of Tsow, in the county of Ch'angping, in the province of Lu. His early ancestor was K'ung Fangshu (who was a ninth-generation descendant of a king of Sung and the fourth generation ancestor of Confucius[as]. When Confucius[as] was three years old his father died, and was buried at Fangshan, which was in Eastern Lu (in Shantung).

When he was a child he used to play at making sacrificial offerings and performing ceremonies. When Confucius'[as] mother died, he buried her with his father at Fangshan.

The story of this Heavenly-blessed birth was added to the biography of Confucius[as] by devout followers long

after his lifetime.

Although Confucius[as] was born of a poor and common family, when he grew up, he was put in charge of the granary of the house of Boron Chi, and he was noted for the fairness of his measures. He also was made to take charge of the cattle and sheep and the cattle and sheep quickly multiplied.

He was then promoted to be a minister of public works. He soon left his home country of Lu. After wandering for some time between the suburbs of Ch'en and Ts'ai he returned to Lu. The government of Lu had always been courteous to him.

Between Thirty and Fifty (522-503, B.C.E.)

After Confucius[as] returned to Lu, more and more disciples came to study under him. In the fourteenth year of Duke Ting (496 B.C.) Confucius[as] was fifty-six years old. From the position of the Grand Secretary of Justice, he was promoted to that of the Chief Minister.

In the year (495 B.C.) Confucius[as] traveled to Sung and studied the practice of ceremony with his disciples under a big tree. A military officer of Sung, Huan Tuei, wanted to kill Confucius[as] and uprooted the big tree. Confucius[as] decided to leave Sung and his disciples said,

"We had better hurry."

Confucius[as] said,

"Heaven has endowed me with a moral destiny (or mission). What can Huan Tuei do to me?"

Confucius[as] taught poetry, history, music and ceremonies to three thousand pupils, of whom seventy-two, like Yen Tutsou, had mastered the Six Arts (probably referring to the Six Classics). There were a great number of people who came to study under him.

Confucius[as] taught concerning four things, literature, human conduct, being one's true self and honesty in social relationships. He denounced (or tried to avoid completely) four things: arbitrariness of opinion, dogmatism, narrow mindedness and egotism. He showed concern and care in three circumstances: ceremonial bath (ablution) in preparation for worship, war and sickness or faith.

Confucius[as] had a deep religious sense and feeling of awe when in prayer. He was deeply concerned over the ceremonies or religious worship, and he also prayed, not in words, but apparently by a silent attitude. When he was seriously ill and one of his disciples asked him to pray by going to the temple, he replied by saying that he had been praying for a long time.

Confucius[as] wrote the Spring and *Autumn* (*Chronicles*) on the basis of the existing histories

Confucius[as] died in the month of April (479 B. C.), at the age of seventy-two years. He was buried in Lu, on the River Sze in the north of the city. His disciples all observed the regular mourning of three years and after the three years of mourning were over, they said good-bye to each other and left, weeping again at the grave before they departed, Some stayed on, but only Tsekung remained in a hut near the tomb for six years before he left. Over a hundred families consisting of Confucius' disciples and natives of Lu, went to live near the tomb ground, and there grew up a village known as K'ungli, or K'ung's Village.

Confucius[as], who was but a common scholar clad in a cotton gown, became the acknowledged Master of scholars for over ten generations.

The Golden Mean

The *Golden Mean* is one of the Four Books containing the teachings of Confucius[ss]. This book, according to early authorities, was written by Tseze, grandson of Confucius[as] disciple of Tsengtse and teacher of Mencuis.

Morals

Confucius[as] taught that the way of the moral man was to be patient and gentle, ready to teach, returning not evil for evil. The man with the true strength of moral character is one who is gentle, yet firm.

Confucius[as] said,

"There are truly moral men who unconsciously live a life in entire harmony with the universal moral order and who live unknown to the world and unnoticed of men without any concern. It is only men of holy , divine nature who are capable of this."

Confucius[as] said,

"Great as the Universe is man is yet not always satisfied with it. For there is nothing so great but the mind of moral man can conceive of something still greater which nothing in the world can hold. There is nothing so small but the mind of the moral man can conceive of something still smaller which nothing in the world can split."

Confucius[as] said,

"It is the fact that there are these forces which make men in all countries fast and purify themselves, and with solemnity of dress institute services of sacrifice and religious worship. Like the rush of mighty waters, the presence of unseen powers is felt; sometimes above us, sometimes around us."

"Such is the evidence of things invisible that it is impossible to doubt the spiritual nature of man."

Confucius[as] said,

"For God, in giving life to all created things is surely bountiful to them according to their qualities. Hence, the tree that is full of life, He fosters and sustains, while that which is ready to fall, He cuts off and destroys."

Confucius[as] said,

"To feel natural affection for these nearly related to us is the highest expression of the moral sense. The sense of justice (*Yi* or propriety) is the recognition of what is right and proper. To honor those who are worthier than ourselves is the highest expression of the sense of justice. In considering how to do his duties toward those nearly related to him, it is necessary for him to understand the nature and organization of human society. In considering the nature and organization of human society it is necessary for him to understand the laws of God."

"Wisdom, compassion and courage – these are the three universally recognized moral qualities of man. It matters not in what way men come to the exercise of these moral qualities, the result is one and the same."

Confucius[as] went on to say,

"Love of knowledge is akin to wisdom. Strenuous attention to conduct is akin to wisdom. Sensitiveness to shame is akin to courage."

"When a man understands the nature and use of these three moral qualities, he will then understand how to put in order his personal conduct and character."

"If a man is not affectionate toward his parents, he will not be trusted by his friends."

"The life of the moral man is plain, and yet not unattractive; it is simple, and yet full of grace; it is easy, and yet methodical. He knows that the accomplishment of great things consist of doing little things well. He knows that great effect are produced by small causes. He knows the evidence and reality of what cannot be perceived by the senses. Thus he is enabled to enter into the world of ideas and morals."

Hence the moral man, by living a life of simple truth and earnestness, alone can help to bring peace and order in the world.

Virtue

In another place in the

Book of Songs, it is said:

"His virtue is light as hair."

Confucius[as] said,

"When the heart is set right then the personal life is cultivated; when the personal life is cultivated, then the family life is cultivated, when the family life is regulated, then the national life is orderly, and when the national life is orderly, then there is peace in the world."

"When one is upset by anger, then the heart is not in its right place; when one is disturbed by fear, then the heart is not in its right place; when one is blinded by love, then the heart is not in its right place; when one is involved in worries and anxieties, then the heart is not in its right place (or the mind has lost its balance). When the mind isn't there, we look but do not see, listen but do not hear and eat but do not know the flavor of the food. This is what is meant by saying that the cultivation of the personal life depends on setting the heart right."

"When one man is greedy or avaricious, then the whole country is plunged into disorder. Such is the law of things. That is why it is said that a single word may spoil an affair, and a single man can set the country in order."

Confucius[as] said,

"There is pleasure in lying pillowed against a bent arm after a meal of simple vegetables with a drink of water. On the other hand, to enjoy wealth and power without coming by it through the right means is to me like so many floating clouds."

Confucius[as] said,

"There are three things about the superior man that I have not been able to attain. The true man has no worries; the wise man has no perplexities; and the brave man has no fear." Tsekung replied, "But Master, you are exactly describing yourself."

Confucius[as] said,

"As to being a sage and a true man, I am not so presumptuous. I will admit, however, that I have increasingly tried to do my best to teach other people."

Confucius[as] said,

"In every hamlet of ten families, there are always some people as honest and faithful as myself, but none who is so devoted to study."

Confucius[as] said,

"To silently appreciate a truth, to learn continually and to teach other people unceasingly – that is just natural with me."

"The things that trouble, or concern me are the following: lest I should neglect to improve my character, lest I should neglect my studies, and lest I should fail to move forward when I see the right course, or fail to correct myself when I see my mistake."

Confucius[as] said,

"I'm not born a wise man. I'm merely one in love with ancient studies and work very hard to learn them."

Confucius[as] said,

"One can come to be a wise man by hearing a great deal and following the good, and by seeing a great deal and remembering it."

Confucius[as] said,

"Sometimes I have gone the whole day without food and a whole night without sleep, occupied in thinking and unable to arrive at any result. So I decided to study again."

Confucius[as] said,

"Whenever walking in a company of three, I can

always find my teacher among them (or one who has something to teach me). I select a good person and follow his example, or I see a bad person and correct it in myself."

Aphorisms of Confucius[as]

"A man who has a beautiful soul always has some beautiful things to say, but a man who says beautiful things does not necessarily have a beautiful soul.

"To know what you know and know what you don't know is the characteristic of one who knows.

"A man who has committed a mistake and doesn't correct it is committing another mistake.

"The people who live extravagantly are apt to be snobbish (or conceited), and the people who live simply are apt to be vulgar. I prefer the vulgar people to the snobs.

"If a man would be severe toward himself and generous toward others, he would never arouse resentment.

"A man who does not think and plan long ahead will find trouble right by his door."

Someone asked Confucius[as], "What do you think of repaying evil with kindness?'

Confucius[as] replied:

"Then what are you going to repay kindness with? Repay kindness with kindness, but repay evil with justice."

Confucius[as] said,

"To repay kindness with evil is the sign of a criminal."

"Men are born pretty much alike, but through their habits they gradually grow further and further apart from each other."

"Learning prevents one from being narrow-minded."

"Don't criticize other people's faults, criticize your own."

"To find the central clue to our moral being which unites us to the universal order (or to attain central harmony), that indeed is the highest human attainment."

"Humility is near to moral *li* (discipline)."

"With humility or a pious attitude a man seldom commits errors; with sincerity of heart, a man is generally reliable; and with simplicity of character he is usually generous."

"The superior man does not worry about his poverty, but worries about the spiritual things."

"Reading without thinking gives one a disorderly mind, and thinking without reading makes one flighty (or unbalanced)."

"The young people should be good at home, polite and respectful in society; they should be careful in their conduct and faithful, love the people, and associate themselves with the kind people. If after learning all this, they will have energy left, let them read books."

"When a man is humble and polite and frugal in his personal habits and yet not full of elaborate ceremonies, we may be sure he is deep in the study of *li* (morals)."

"*Li* is the principle of mutual respect and courtesy. Therefore when it is applied to worship at the temples, we have piety; when it is applied to the court, we have order in the official ranks; when applied to the home, we have affection between parents and children and harmony between brothers; when applied to the village, we have respect for order between the elders and the juniors. That is the meaning of Confucius[as] saying that "there is nothing better than (*li*) for

the maintaining of authority and the governing of the people."

Concerning government Confucius[as] said,

"Without love, there will be no personal relationship, and without respect, there will be no right relationship. So love and respect are the foundations of government."

Concerning Respect for the Family

Confucius[as] said,

"How can one be disrespectful (or show disregard) toward one's wife since she is the center of the home? And how can one be disrespectful toward (or be lacking in regard for) one's children, since the children perpetuate the family? A gentleman is always respectful or always shows regard for everything. First of all he is respectful, or shows a pious regard toward himself. How dare he be disrespectful or have no pious regard for himself since the self is a branch of the family line? Not to show regard for one's self is to injure the family, and to injure the family is to injure the roots, and when the root is injured, the branches die off. These three things, the relationship toward one's wife, toward one's children and toward one's self, are a symbol of the human relationships among the people. By showing respect for his own self, he teaches the people respect for themselves; by showing regard for his own children, he teaches the people regard for their children; and by showing regard for his own wife, he teaches the people regard for their wives."

A Good Man

Confucius[as] said,

"A good man simply follows the natural law of things. A good son simply follows the natural law of things. Therefore, a good man feels he is serving God, when he serves his parents, and feels he is serving his parents when he serves God. Therefore, a good son lives a full life."

"*Li* is a great channel through which we follow the laws of Heaven and direct to proper courses the expressions of the human heart."

Education

"Confucius[as] said,

"Only through education does one come to be dissatisfied with his own knowledge, and only through teaching others does one come to realize the uncomfortable inadequacy of his knowledge. Being dissatisfied with his own knowledge, one then realizes that the trouble lies with himself, and realizing the uncomfortable inadequacy of his knowledge, one then feels stimulated to improve himself."

Therefore it is said, "The processes of teaching and learning stimulate one another." That is the meaning of the passage in the advice to Fe Yeuh, which says, "Teaching is half of learning."

Mencius

Mencius was probably the best historical scholar of Confucian thought of his days. In the sixth book of Mencius, Part one he says,

"There is not a part of the body that a man does not love. And because there is not a part that he does not love, there is not a part of it that he does not nourish. Because there is not an inch of his skin that he does not love, there is not an inch of his skin that he does not take care of. The thing that determines whether a thing is good or bad depends only on his regard for it, or the value he places upon it. Now in our constitution there is a higher and a lower nature, and a smaller and a greater self. One should not develop the lower nature at the expense of the

greater self. He who attends to his smaller self becomes a small man, and he who attends to his greater self becomes a great man."

Kungtutse asked Mencius, "Why is it that some people attend to their greater selves and some attend to their smaller selves?"

Mencius replied:

"When our senses of sight and hearing are distracted by the things outside, without the participation of thought, then the material things act upon the material senses and lead them astray. That is the explanation. The function of the mind is the thinking; when you think, you keep your mind, and when you don't think, you lose your mind. This is what Heaven (Allah) has given to us (for the purpose of thinking or knowing what is right and wrong)."

Mencius said,

"There is the Heaven-made nobility, and there is the man nobility. The people who are kind, righteous, faithful and love virtue without fail belong to the Heaven-made nobility, or the nobility of God."

In his old age Confucius[as] developed a love for the study of *Yiking*, or the Book of Changes. He read the *Yiking* so thoroughly that the leather strap (holding the bundle of bamboo inscriptions) was worn out and replaced three times, and he said,

"Give me a few more years to study the *Yiking*, and I should be pretty good at the philosophy of the mutation of human events.

Profile

It is reported that Confucius[as] in his native village of Lu, his manner was simple and unassuming, as though he did not trust himself to speak. But in the ancestral temple and at Court he spoke readily, though always choosing his words with care.

At Court when conversing with the Under Ministers his attitude was friendly and affable; when conversing with the upper Ministers, he was restrained and formal.

Attire

Apart from his Court apron all his skirts were wider at the bottom than at the waist.

Food Consumption

There was no objection to his rice being of the finest quality, nor his meat being finely minced. Rice affected by the weather or turned he did not eat, nor fish that was not sound. He did not eat anything discolored or that smelled bad. He did not eat what was overcooked nor what was undercooked, nor anything that was out of season. No sacrificial flesh was to be kept beyond the third day. If it was kept beyond the third day, it was not to be eaten. While it was being eaten, there was to be no conversation, nor any word spoken while lying down after the repast. Any article of food, whether coarse rice, vegetables, broth or melon, that had been used as an offering was to be handled with due solemnity.

Concerning Himself

Confucius[as] said,

"The truth is, no one knows me!"

Tzu-Kung said,

"What is the reason that you are not known?"

Confucius[as] said,

"I do not accuse Heaven, nor do I lay the blame on men; but the studies of men here below are felt on high, and perhaps after all, I am known; not here, but in Heaven."

It is important to note here that in the collection of ancient fragments which constitute Book II, the word *Ti* is used by itself in the sense of Heaven or God, in a very personal sense, for *Ti* is spoken of as having servants and a heart.

Confucius[as] said,

"If one learns but does not

think one is lost; if one thinks but does not learn, one is in danger."

Chu Hsi (who died A.D. 1200) paraphrases *Ssu* (think) as seeking within the heart.

Mencius, the Quietists, the Buddhists, the Muslims, all believe a well of wisdom lay buried deep in the human breast. It is important to mention here that the one written work which almost certainly existed in Confucius'[as] time and to which we may reasonably suppose he had at least occasional access to the *Book of Songs*.

The Dead

Confucius[as] said,

"If a friend dies and there are no relatives to fall back on, the funeral is my affair."

In China the attitude towards the dead was one solely of love and reverence.

Master Tseng said,

"When proper respect towards the dead is shown at the End and continues after they are far away, the moral force (*te*) of a people has reached its highest point."

Mourning

For a stated amount of time the mourner leads a life apart, wears special clothes, eats special food and abstains from physical pleasures. The mourners are prohibited against singing on the same day that one has wailed at a funeral.

Ritual

Modern writers have said that Confucius[as] in common with the early Chinese in general, attributed a spiritual influence to ritual. In a sense this is true. The influence of saying "May God bless you" can hardly be considered otherwise than an expression of reverence; and no doubt Confucius[as] attributed a like influence to all the small prescriptions and conventions that we should put under the heading of good manners.

In the *Analects* (Lun Yu) Book I, Confucius[as] said,

"Clever talk and a pretentious manner are seldom found in the Good."

Meng Wu Po asked about the treatment of parents. Confucius[as] said,

"Behave in such a way that your father and mother have no anxiety about you, except concerning your health."

In the *Analects* Book IV, Confucius[as] said,

"It is goodness that gives to a neighborhood its beauty. One who is free to choose, yet does not prefer to dwell among the Good – how can he be accorded the name of wise?"

And,

"Without Goodness a man cannot endure adversity, [and] cannot for long enjoy prosperity."

"He whose heart is in the smallest degree set upon Goodness will dislike no one."

"Is Goodness indeed so far away? If we really wanted Goodness, we should find that it was at our very side."

Book IX

"He that is really good can never be unhappy. He that is really wise can never be perplexed. He that is really brave is never afraid."

Confucius[as] said,

"Go with those with whom it is proper to go; keep at a distance those whom it is proper to keep at a distance."

Conclusion

Indeed it is a blessing that Allah, the Benevolent, from time to time, sends His messengers, who pass on to us, that which they have been taught. *Al humdolillah*

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JIHAD

"Striving in the cause of Allah, which is designated *Jihad*, is a doctrine the philosophy of which needs to be clearly understood. Failure of its appreciation has caused many people in the middle centuries of Islam, and in this our own age, to entertain serious misconceptions concerning it, which has rendered the teachings of Islam open to the criticism of its opponents, whereas Islam is a holy religion which is a mirror of the law of nature and manifests the glory of God."

(British Government and Jihad, p 1)

According to the Holy Qur'an, the Holy War, called *Jihad*, is in reality a holy campaign with the help of the Qur'an to bring about a spiritual revolution in the world.

REVIEW OF RELIGIONS

The Promised Messiah[as] started the publication of the *Review of Religions* in 1902 from Qadian, India. The purpose of this English monthly magazine was to spread the message of Islam to the West. This is the only journal of its kind that is being published continuously for over a century. During this span of time, it has enlightened millions of hearts. At a critical juncture of time, when a closer look at religious ideologies has once again become crucial, the magazine can serve as a very useful source of information.

In addition to regular features from the writings of the Promised Messiah[as] and his Khulafa, spiritual and intellectual articles on current topics are published in the magazine.

The articles published in the *Review of Religions* present the true Islamic teachings as compared to other religious magazines. Alexander Dowie and his Zion, The Immaculate Conception, Economic Justice, and Who are the Amish?, are a few of the many interesting topics, which have been recently published in the Magazine.

The Promised Messiah[as] wished to have 10,000 subscribers of the *Review of Religions*. The *Review* is now printed in Islamabad, UK and distributed in the United States from New York. Members of the USA Jama'at are urged to subscribe to the magazine. Furthermore, they are requested to increase circulation of the magazine by promoting its subscription at the local libraries and other institutions.

Annual subscription for the magazine is $30 (thirty dollars), which includes mailing expenses.

Please make checks payable to:

AMI (Review of Religions)

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WAQFE ARZI SCHEME

Spiritual Correction and Advice is the Responsibility of Every Ahmadi

Hazrat Khalifatul Masih III[rh] States:

"There is a great need for a Waqfe Arzi (*Short term or temporary devotion*). The fact is that a section of the Jama'at has forgotten that the members of the Jama'at are also the Murabbis or Missionaries, themselves, and the little increase in the number of Missionaries is not sufficient. The Jama'at conceives that the responsibility for guidance and advice rests with the missionaries. In fact, every Ahmadi must discharge the duty of guidance and correction diligently. I have introduced the scheme of Waqfe Arzi for the purpose of drawing the attention of the Jama'at towards this duty, and to develop a desire for Islah-o-Irshad. In this are both spiritual as well as physical benefits."

(Report of Majlise Mushawarat, Al-Fazl: November 3, 1966)

Every Ahmadi Should Join the Waqfe Arzi Scheme

"The Missionaries, the office-bearers, in fact every Ahmadi should join the Waqfe Arzi Scheme and should encourage his brother to do so, as well. Undoubtedly, this is a path of sacrifice. In fact it is a very narrow path. Also, it is also a fact that we cannot seek the pleasure of Allah without walking on the path of sacrifice."

(Al-Fazl: August 27, 1969)

A Source of Self-Correction

"The second major benefit of the Waqfe Arzi Scheme is that those who wish to join this scheme will have to examine their own souls in certain aspects. Before they embark on this scheme, their attention is directed towards their own weaknesses. Thus, they are immediately inclined towards prayers. This implies that one of the important preparations for those joining this scheme is their devotion for prayers. They should start increasing their religious knowledge. And they should take some books along when they start off for the scheme. They should think and ponder over their weaknesses. They should have a desire that when they go to a new place they should set a good example and should not be source of defect. That is why the Waqfe Arzi groups have benefited from the blessings of prayers.

(Al-Fazl: February 12, 1977)

All those, who are interested in serving the cause of Islam and Ahmadiyyat under the banner of the blessed scheme of Waqfe Arzi, should contact **Dr. Zaheer Ahmad Bajwa**:

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Tribute to Sahaba

Hadhrat Mian Muhammad Deen[ra]

Zakaria Virk, Kingston, ON., Canada

Hadhrat Mian Muhammad Deen[ra] was one of the 313 Companions of the Promised Messiah[as], the Holy Founder of Ahmadiyya Movement. For his meritorious services, his name is mentioned in various books of the Hadhrat Ahmad[as], such as *Anjam-e-Athum*, *Siraj-e-Muneer*, and *Kitab al-Bariyya*. His descendants are living in many North American cities like Toronto, Kingston, Calgary, Montreal, Valdosta (Georgia), San Jose (California), Boston (Mass), Los Angeles, Washington DC and Milwaukee (Wisc).

Early Life and Education

Hadhrat Mian Muhammad Deen[ra] was born in 1874 in *Haqiqa* (population 150), a small village near *Kharian*, Pakistan. In those days people cultivated land, and lived in small villages that were scattered near each other. Some of the nearby villages included: *Pindi, Chakskinder, Dhoria, Naseera.* Children of one household would get with neighbors and start the day by learning to recite the Holy Qur'an that they were expected to have finished by age five. Formal education started after that by learning to read books like *Kachee Rooti, Pukkee Rooti,* from the Imam in the courtyard of the mosque. Religious and moral development was focal point of education.

He finished his primary school in the same village on 5th March 1885, then completed his vernacular middle school from *Dinga*, District *Gujrat* in January 1888.

Employment

Upon completion of training for a *Patwari*, he was appointed a *Patwari* in the village of *Balani, Tehsil Kharian* on 19th July 1890 and worked as such until 1905. He kept climbing the professional *ladder as Gardaawar and Qanungo*. From 1910 to 1929 he worked as a *Wasil Baqi Nawees* (a book-keeper who maintains land tax records in the Tehsil Headquarters). Towards the end of his civil service career, he was posted in the district headquarters in *Gujrat*, retiring in 1929.

Conversion to Ahmadiyyat

When he was working as a civil servant, his spiritual life was in the pits, bordering on atheism. Fortunately, he happened to read the magnum opus of Promised Messiah[as], The *Baraheen-e-Ahmadiyya*, which was mailed by Mirza Jalal-ud-Din[ra] to his sons in *Gujrat*. While reading *Baraheen-e-Ahmadiyya* in the winter months of January 1893, the truth dawned on him like a mid-day sun.

From 1893 to 1894 he finished the entire book which he used to read after the *Tahajjud* prayers. Subsequently he read *Aeena Kamalate Islam* and *Tauzeehay Maram.*

Fortunately Mirza Jalal-ud-Din[ra] (retired *Meer Munshi*) who worked in *Sialkot*, was on leave visiting *Balani* for two months. After having detailed discussions with him, Mian sahib filled out the *Bai'at* Form and mailed it to Qadian. In October 1894 he received a reply from Qadian instructing him to take the oath of allegiance in person as well. Accordingly, he traveled to Qadian and took the *Bai'at* at the blessed hand of Promised Messiah[as] in the room located on the roof of Mubarak Mosque on 5th June 1895.

That day he offered *Zuhr* Prayer in Mubarak Mosque while Maulvi Abdul Karim[ra] lead the prayers. In those days Promised Messiah[as] used to give audience in the mosque between *Zuhr* and *Asr* Prayers, and between *Maghrib* and *Isha* prayers.

One fine day Hadhrat Ahmad[as] was sitting on the floor against the northern wall of the mosque, Mian Sahib looked at his radiant face and witnessed white rays of light shooting toward the sky. Having watched this heavenly bright light on the blessed face of Promised Messiah[as], it delighted him to the core.

One day Hadhrat Mian Sahib[ra] asked Promised Messiah[as] how can I master the Holy Qur'an? In reply Hadhoor recited verse 283 of chapter *Al-Baqarah* of the Holy Qur'an.

Once he was in the company of Hadhrat Promised Messiah[as], a thought crossed his mind.

"I have no mastery over theological matters, back home when I face the *Maulavies*, how would I rebut their allegations?"

While he was hesitating to ask this question, to his utter amazement, Promised Messiah[as] said in an authoritative tone,

"*Anyone who reads my books, will never be defeated*".

(*Rawayaat-e-Sahaba*, Vol 7, page 48)

His Name in the Books of Promised Messiah

In January 1897 Promised Messiah[as] published his book ***Anjam-e-Atham***, his name was #3 on the list of 313 Companions[ra]. In the book *Siraj-e-Muneer* his name was listed as one of the contributors towards the Guest House in Qadian. In *Kitab al-Barriya* his name was listed as #110. In July 1900 he contributed one hundred rupees towards the construction of *Minaratul Masih*. Names of all the contributors are engraved on this Minaret of the Messiah.

After the passing away of Hadhrat Ahmad[as], he continued availing himself from the presence of Hadhrat Maulana Noor-ud-Deen, Khalifatul Masih I[ra] and Hadharat Mirza Mahmood Ahmad, Khalifatul Masi II[ra]. At this point in his life, he developed diabetes and had a constant need to urinate frequently. In the presence of *Khalifa* during the meetings, he would raise his hand, say nothing, and wait until he would hear, "Yes, you may leave".

He made a habit of always remaining in a state of ablution. He used to carry a mud ball in his pocket so he could perform *Tayammum*, however as soon as he found water he would perform ablution.

Dedicates Life to Ahmadiyyat

After his retirement from civil service in 1929, he became a full time devotee of Ahmadiyya community. He was actively involved in collecting funds for Kashmir movement, & prepared the budget for the *Gjurat* Jama'at. For a while he worked in Sindh looking after the agricultural land owned by the Jama'at, subsequently he worked in the Office of the Property Management in Sadr Anjuman Ahmadiyya, Qadian.

During the partition of Indian sub-continent in 1947 his entire family moved to Pakistan but he chose to stay in Qadian to protect the holy places. He was one of the 313 *Derweshaan-e-Qadian*. In 1948 he came to visit his children in Pakistan but soon returned to be with the community of *Derweshaan-e-Qadian*. H was again involved in teaching of the Holy Qur'an, and giving evening lectures on the life of Hadhrat Ahmad[as]. His daily routine was to walk to Mubarak Mosque for five daily prayers that required going up the stairs. Despite his advancing age he would not accept help from others in climbing steps. The meals were served in *Langer Khana* where while waiting in line he would share with others his sweet memories of life of Hadhrat Ahmad[as]. His journey into the spiritual world of Ahmadiyyat ended on November 1, 1951 when he was knocked over in a dark street and received injuries. He was laid to rest in the reserved section of of *Bahishti Maqbara*, Qadian. May Allah bless his soul. Ameen

His Descendants

He was blessed with five sons, and four daughters. Of

his many descendants scattered around the globe, ones living in *North America* are as follows:

Sqn Leader (Ret'd) Raja Abdul Malik, Virginia, USA (Presently in Pakistan) – great grandson
Attiya Waraich, Toronto – great grand daughter
Abida Waraich, Montreal – great grand daughter
Javed Chaudhry, Muzaffar Chaudhry, Anas Chaudhry, Azizullah Chaudhry, Amtul Shakoor – living in Calgary – great grand children
Zakaria Virk – grandson through his daughter Zainab Bibi
Mubashira Hamad, Rochester – great grand daughter
Dr Ghulam Muqtada – great grandson through Dr Ghulam Mustafa
Chaudhry Idris Virk – grandson through daughter Zainab Bibi.
Mansoor Anjum – Los Angeles – great grandson through Soofi Ghulam Muhammad sahib (himself a sahabi). s/o Mubarak Musleh al-Din, Rabwah
Chaudhry Mubashir Ahmad, San Jose – grandson through his daughter Amina,
Amtul Karim Nusrat – granddaughter d/o Dr Ghulam Mustafa marhoom.
Ghulam Qadir, San Jose – grandson s/o Dr Ghulam Mustafa.
Nuzhat and Honey, Los Angeles – great grand daughters.

(Reviewed by C.M. Idris)

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THE CALL OF KHALIFATUL MASIH V[aba] FOR THE EAGER VOTARIES

Hadhrat Khalifatul Masih's[aba] Call in his own words:

"It is my ardent desire. I want to appeal earnestly that for the purification of your lives and the lives of your descendants join this heavenly scheme. Come forward, there should be fifteen thousand new *Wasaya* within this year. So that we can claim fifty thousand *Wasaya* within this centenary...

It is my ardent desire that in year 2008 on the centenary of the establishment of Khilafat in Jama'at Ahmadiyya (Insha Allah), there should be at least 50% of the subscribers (Chanda paying) from among the earning member of every Jama'at of every country of the World who would have joined in this grand system of Hadhrat Promised Messiah[as] and would have arisen to such high standards of spirituality and sacrifices. This would be a modest offer to Allah the Almighty in thankfulness, which Jama'at would be offering on the occasion of the centenary of Khilafat."

(Address of Hadhrat Khalifatul Masih V[aba] on the occasion of Jalsa Salana 2004 UK)

Objectives of *Wasiyyat* in the words of the Promised Messiah (as)

Purification

"You should, on the basis of sympathy, and by purifying your souls, take your share of the Holy Ghost. Without the Holy Ghost there can be no question of the attainment of real righteousness. Giving up entirely all emotions of the flesh, for the sake of the Lord, you should elect to follow a path so narrow that compared to it a narrower one is impossible to conceive. Do not fall for worldly joys, for they take a man away from God. Accept a life of austerity and bitterness for the sake of God. Pain and suffering which pleases God is better by far than a pleasure, which angers Him. If you come to Him after purifying your heart, He will help you in all the paths and no enemy shall be able to inflict an injury on you.

You cannot win the pleasure of God until you bid farewell to your own joys and pleasures. Forsaking all thoughts of winning honor and distinction, giving up your possessions, and forsaking all thoughts of your own safety, until you bear hardship and bitterness, even such as to give you a taste of death, you cannot win the approbation and pleasure of God. But if you bear this bitterness, you will be gathered up into the lap of God like a precious child, and you shall inherit the blessings of the righteous who have gone before your time. In fact the doors of blessings of all kinds shall be opened to you. But, alas, there are very few of this kind.

God has spoken to me to say that *Taqwa* (righteousness) is a tree, which one should plant in one's heart. The water, which nourishes righteousness, can feed indeed the entire field of life. Righteousness is a root and everything springs from it. If it is there, you get everything. But if it is not there, then everything becomes null and void. 1t does absolutely no good to man if he claims to seek God with his tongue but shows no steadfastness of purpose in the way."

(Al-Wasiyyat, pp 8-9)

MESSAGE OF AMEER SAHIB, USA

Nizam-e-Wasiyyat
(The Institution of Will)

Hadhrat Masih Mau'ood[as] declared the *Nizam-e-Wasiyyat* as the cornerstone of the organization that he bequeathed on and for all of us.

Hadhrat Khalifatul Masih V[aba] reminded us of as much and asked that half of the Ahmadies be premiere participants of the *Nizam-e-Wasiyyat*. He assigned a target of 1000 new *Moosies* for USA in the year 2005.

Hadhrat Masih Mau'ood[as] desired that such people be *Moosies* as would reflect in the Good Ending that Allah has offered to each one of us as Ahmadi Muslims. That the Ahmadies who join *Wasiyyat* would be those who exemplify the worships of Allah in all forms. That their sacrifices would include a high standard of financial commitment to the Jama'at Ahmadiyya as well. Being that the best times for the worship of Allah are when the mind and body are young, those who are in their youths would he especially addressed for the *Nizam-e-Wasiyyat*.

Hadhrat Khalifatul Masih V[aba] by his appeal has as such identified young individuals, including men and women students, as Exemplar *Moosies*. Their financial sacrifices may be minor at this time, but their spiritual commitments and examples are extraordinary and beloved to Allah. Their financial sacrifices and contributions would increase and be substantial as well through His Grace, in time. Ameen.

Let us all ponder these goals and discuss such among ourselves. May it please Allah that the US Jama'at meets and exceeds the targets set by Hazoor[aba]. May He bless all who ponder as well as encourage and join. Ameen.

Wassalam, Khaksar

Ahsanullah Zafar

Missal Number	FOR OFFICE USE ONLY	Wasiyyat Number

In the name of Allah, the Gracious, the Merciful

We render praises to Him and invoke His blessings on his noble Prophet

I..... son/daughter of.....wife of.....

Cast..... Occupation*..... Date of birth/Age.....Date of Bai'at.....

Current Address.....Country .....

Permanent Address.....Country.....

Essential Note: * [Please clearly mention the kind and nature of Occupation/Profession, e.g. Govt., Semi-Govt., Private; Business/Trade; In case of students, class/course should also be stated].

In full possession of my faculties, and without any duress or coercion, on the.....day of..... year..... do hereby make the following *Wasiyyat* (Will):

1. I am a follower of Hadrat Mirza Ghulam Ahmad[as], of Qadian, District Gurdaspur, Punjab, the Promised Messiah and Founder of the Ahmadiyya Movement, and sincerely believe in all his claims. I have read completely / have had read out to me, and have understood perfectly the booklet entitled *Al-Wasiyyat,* bearing the date of December 24, 1905, and appendix to the same, dated January 06, 1906, and the minutes of the First Meeting of the Board of Directors of *Sadr Anjuman Ahmadiyya,* Qadian, held on January 29, 1906, as approved by the Promised Messiah. I hold all the instructions contained therein fully binding upon me, and in the light thereof I desire that after my death my body should be taken to the *Bahishti Maqbarah,* Qadian for burial, provided permission is granted to me or, after my death, to my heirs, by *Majlis Karpardaz Masalih Qabaristan.* If I fail to deposit in advance in the treasury of *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah an adequate sum of money to cover expenditures to be incurred in transporting my remains, the same should be deducted from my estate. Such expenses will not be debited to the portion of my estate assigned by this Will to the *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah.

2. In addition to *Al-Wasiyyat,* all instructions and directives issued by Hadrat Khalifatul Masih[at], or by *Sadr Anjuman Ahmadiyya* Qadian, or by *Sadr Anjuman Ahmadiyya* Pakistan Rabwah, or by *Tahrik-e-Jadid Anjuman Ahmadiyya* Pakistan Rabwah, or by the *Majlis Karpardaz Masalih Qabaristdn Qadian/Rabwah* in connection with *Bahishti Maqbarah* or relating to *Moosies*, shall, to the extent that they relate to this Will, be binding on me and my heirs.

3. This Will of mine, which is my last Will, shall remain valid and effective, whether my remains are buried in *Bahishti Maqbarah* or not.

4. I do hereby agree, declare and bind myself according to law and *Shari'ah* that under no circumstances whatsoever and at no time shall I or my heirs be entitled to claim refund of any payments made under this Will as *Chanda Wasiyyat* or claim return of *Hissa Jai'dad.*

5. I have paid according to my means a sum of ..... as subscription due under the *first condition* and another sum of ..... on account of expenses for announcing the *Wasiyyat,* vide receipt No..... dated ..... at local *Jama*'at..... /treasury of *Sadr Anjuman Ahmadiyya* Pakistan Rabwah.

Note: The Prospective *Moosi* should write out here his income, details of his property, and rate of *Wasiyyat.* Nothing written here should be doubtful, overwritten or questionable, and should be written clearly and not in different pens or inks.

"I hereby make a Will that *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah shall be the owner of 1/..... portion of my entire movable and immovable property which I may leave behind at the time of my death. The detail of my present movable and immovable property is given below along with its present value / at present I own no property whatsoever.

At present I receive ..... per month/year as ..... and my income from property is ..... per year. I promise to pay 1/..... of my monthly/annual income to *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah during my life. Moreover, if I acquire any property or income after this, I shall inform *Majlis Karpardaz* about it, and my *Wasiyyat* shall apply to that property/income as well. I promise to pay H*issa Amad* at the rate of Chanda 'Am on any income from my property to *Sadr Anjuman Ahmadiyya* Pakistan, Rabwah, as long as I live according to the rules. My *Wasiyyat* should be considered binding from the date of writing /date of acceptance."

Signature & thumb impression of Witness	Signature & thumb impression of Applicant	Signature & thumb impression of Witness
Name:.....	Name:.....	Name:.....
Father's name:.....	Father's name:.....	Father's name:.....
Complete Address:.....	Complete Address:.....	Complete Address:.....
.....	.....	.....
.....	.....	.....

Note: The prospective *Moosi* as well as the witnesses, whether literate or illiterate, shall, affix their thumb impressions. Those who are literate shall also sign in addition to thumb impression. Men shall affix left-hand thumb impression and ladies shall affix right-hand thumb impression.

ATTESTATION

I truly and honestly certify that, to the best of my knowledge:-

1. The prospective *Moosi*(Name).....Son/Daughter/Wife of ..... resident of ....to the best of his ability lives in accordance with the Islamic Teachings and strives in the ways of righteousness and purity. He/She is an Ahmadi with faith in Unity of Allah and true belief in His Messenger[saw]; and does not transgress the rights of his/her fellow human beings.

2. The entries made by the prospective *Moosi* in the *Wasiyyat* form in respect of his/her property and income are correct.

Signature of Attestator (1)	Signature of Attestator (2)	Signature of Sadar Lajna (only in case of woman)
Name:.....	Name:.....	Name:.....
Father's name:.....	Father's name:.....	Father's name:.....
Complete Address:.....	Complete Address:.....	Complete Address:.....
.....	.....	.....
.....	.....	.....

ATTESTATION OF PARTICULARS OF PROSPECTIVE *MOOSI*

	Questions	Answers
1.	Name of the prospective *Moosi* with father's/ husband's name.	
2.	Can he/she be considered outstanding in his/her services to the *Jama'at* and his/her obedience, co-operation and respect for the Jama'at and its organization?	
3.	Does he/she display visible interest and co-operation in activities of the Auxiliary Organizations?	
4.	Has he/she ever been subjected to any punitive action? If so please clearly state the nature of action.	
5.	Has his/her *Wasiyyat* ever been canceled or rejected before.	
6.	Whether she abides by the Islamic injunctions and spirit of *'PURDAH'*? In case of prospective *Moosi* having wife and children, do his wife and daughters (if any) abide by the Islamic injunctions and spirit of *'PURDAH'*?	
7.	Doe he/she enjoy a character free of blemish or blame in financial matters/dealings?	
8.	Is the matrimonial life of the spouses in accord with the Ahmadiyya Teachings?	
9.	Can the prospective *Moosi's* livelihood/ profession be termed as objectionable socially or in terms of *Shari'ah*?	
10.	Has he/she transferred any property to spouse, children or any other person, prior to undertaking of this Will either as a gift or as a bequest, inheritance or testamentary disposition? If so, please mention the details of such property and the dates of its transfer etc.	
11.	Judged from the family's existing standard of living, what are the approximate average monthly expenses per head incurred on food, clothing and other general amenities?	
12.	Is there any property purchased by the prospective *Moosi* in the name of any of his/her children, relative or friend? If so, give its details along with its value.	

13.	Provide details of any property of the prospective *Moosi* which he/she inherited from his/her parents/children or spouse. Has such a property stated in this *Wasiyyat*? If not, give explanation?	
14.	Is the spouse/father/mother of the prospective *Moosi* a *Moosi* ?	
15	If the age of the prospective *Moosi* is 60 years or above then state:- a) What has been his/her maximum income per month or per annum? b) Why did he/she not undertake the *Wasiyyat* earlier?	
16.	Is the prospective *Moosi* undertaking this *Wasiyyat* in a fair state of health?	
17.	Do the children of the prospective *Moosi* financially assist him/her? If so how much?	
18.	Number of dependents of the prospective *Moosi.*	

***Note:** Each question should be answered clearly. Writing merely yes or no is not sufficient.*

CERTIFICATE ABOUT CHANDA JAT

1. Certified that the prospective *Moosi* has been regularly paying the obligatory *Chandas* in this Jama'at since ..... according to the prescribed rate and there are no arrears due from him/her. Moreover, he/she actively participates, to the best of his/her ability, in other financial schemes and *Chanda Jat,* relating to auxiliary organization.
2. We, the members of the *Majlis-e-Amila,* do hereby certify that the above particulars are correct to the best of our knowledge and that the prospective *Moosi* is eligible for inclusion in the Institution of *Wasiyyat.*

.....	.....	.....
Signature of *Amir*/president	Signature of Secretary *Mal*	Signature of Head of Auxiliary Organization

INSTRUCTIONS FOR THE PROSPECTIVE *MOOSIES*

1. Before committing the *Wasiyyat* (Will) to writing, please read or have read out to you the Promised Messiah's booklet ***Al-Wasiyyat*** and the Appendix thereto and Minutes of the First Meeting of the Board of Directors *Sadr Anjuman Ahmadiyya* Qadian held on January 29, 1906 duly verified by the Promised Messiah. The foremost condition of *Wasiyyat* is that the prospective *Moosi* must be righteous, obedient to the laws of *Shari'at,* one who gives precedence to the faith over worldly affairs, and must be a clean, pure and pious Ahmadi.

2. The *Wasiyyat* is to be executed in good health. A 'death-bed' *Wasiyyat* shall not be accepted.

3. A *Wasiyyat* which includes immovable property should, as far as possible, be attested by the heirs/partners of the prospective *Moosi.*

4. The *Wasiyyat* made by a married woman must be witnessed by her husband if he is alive. The *Haq Mahr** is also part of a woman's property to be included in *Wasiyyat.* It should also be specified whether *Haq Mahr* has been received or is still due from the husband. The details of jewelry (type, weight and estimated value) should also be given. The monthly income of her husband should also be mentioned and, if he is a *Moosi,* his *Wasiyyat* number should be given.

5. If some immovable property is included in a *Wasiyyat,* such property should better be officially registered in the name of the *Moosi. Moosies* who find it difficult to execute *Wasiyyat* due to legal restriction, can transfer as gift, their property to Sadr *Anjuman Ahmadiyya* Pakistan Rabwah during their lives. And they should send a copy of the legal documents of gifted property to Sadr *Anjuman Ahmadiyya.* And if there is any complication in gifting the property, then all the property present at the time of *Wasiyyat* and its location etc. should be written in the *Wasiyyat* form including its market value. The value should be evaluated under the supervision of the local *Anjuman* and, and a separate certification should be included from the local president verifying that the value of the property mentioned is true. Moreover, it should also be verified that the prospective *Moosi* does not have any other property.

6 It will be required of every *Moosi* to pay *Chanda Hissa Amad* at the rate of *Chanda 'Am* on the income of his/her property and he/she should also pledge to pay *Hissa Amad* on monthly income in addition to the above and should do so every month. Moreover it will be the duty of every *Moosi* to declare his/her annual income according to Schedule 'C' to the office of *Bahishti Maqbarah* (in case of person residing outside Pakistan the *Wasiyyat* form should be forwarded to *Wakilul Mal II Tahrik-e-Jadid Anjuman Ahmadiyya* Pakistan Rabwah).

7. The payment of *Hissa Amad* will be due from the date that the applicant applied for, *i.e.*, date of writing of *Wasiyyat* /date of acceptance, even though the Certificate may be given later.

8. Any *Moosi* who does not pay the *Chanda Wasiyyat* after it is due for six months or stops payment after once starting to pay it and does not inform the Office of *Majlis Karpardas Masaleh Kabristan* Rabwah of reasons, and does not seek permission for a relaxation, his/her *Wasiyyat* will be considered for cancellation.

9. *Sadr Anjuman Ahmadiyya* will have the right not to accept a *Wasiyyat* or to cancel a *Wasiyyat* after it has been approved without giving reasons, and the decision of *Sadr Anjuman Ahmadiyya* will be final.

UNDERTAKING OF THE HUSBAND IN CONNECTION WITH *HAQ MAHR* *

I undertake to pay to *Sadr Anjuman Ahmadiyya* Pakistan Rabwah the portion of *Wasiyyat* from the *Haq Mahr* of my wife (Name)..... The *Haq Mahr* amount is .....

My present monthly / yearly income is .....

Signature of Witness(1)	Signature of Husband	Signature of Witness (2)
Name.....	Name:.....	Name: .....
Father's name:.....	Father's name:.....	Father's name:.....
Complete Address:.....	Complete Address:.....	Complete Address:.....
.....	.....	.....

*Dowry given by the groom to the bride